nothing that Ginzberg and Davidson seem to take such delight in as snubbing the rabbinical calling and the work of the preacher. They always curl up their lips with a superciliousness that wounds me to the quick. But what can I do? I must bite my lips and hold my tongue. I attribute it to the fashion that Dr. Schechter inaugurated of reviling the rabbinical calling whenever he had a chance to do so; surely a strange proceeding for a man who has been entrusted with the responsibility of training rabbis.

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Tuesday, October 20, 1914

Last Friday night (October 16) I spoke before the Y.M.H.A. on Loyalty. The subject was not of my own choosing. It so happened that when Robison was making up the list of Friday night speakers about two months ago, he happened to hear me refer in terms of commendation to Royce's book on Loyalty. Ifind it extremely hard to sepak before the audiences at the Y.M.H.A. services. Though most heterogeneous in character the one thing they have in common is inability to follow out an idea in its ramifications even when presented to them in the simplest manner. Besides, not knowing enough of them and about them, I find it extremely difficult to discover a common ground of interest for addressing them. My talk on ~~Kaxy~~ "Loyalty" began with an allusion to that quality as it is displayed in the various peoples now engaged in the great European struggle. I pointed to it as the sweet that came forth from the strong. That Loyalty should need war to call it forth is due to our crude and imperfect attempts in the true art of life. Our bungling is well satirized in Lamb's Essay on Pig-Wast. Mentioning the conditions under which loyalty is possible, viz., 1. the identification of oneself with some social group in which some ideal is incarnated; 2. the beholding of fellow beings not merely as an aggregate, but as

illumined by an ideal, and 3, the absence of anything hostile to other forms of loyalty. I pointed out what loyalty means in Jewish life. 1. The conscious and deliberate self-identification with Israel, something that Zionism has helpted to bring about. 2. The futility of seeking to help Jews not in order to fit them for Judaism but to make of them more efficient individuals. 3. The compatibility of loyalty to Jewish ideals with Americanism. I spoke for fourty minutes; but I was far from satisfied with the effect that it presumably had upon the audience.

loyalty

As for the services themselves, they are so dull and monotonous that I can scarcely understand how they are tolerated by people who are constantly clamoring for change. It is composed of a hodge podge of Hebrew and English congregational responses that make one think he is in a church and renderings in traditional music with all the fancy roulades of the [illegible]. They have no organ. Before I had anything to do with the Y.M.H.A. the services were entirely of the same kind as are held in the reformed synagogues, with organ, etc. When Mr. Felix M. Warburg asked me to speak at the services on the high holidays four years ago, I accepted only on condition that the organ be removed. At that time the Magnes vogue ran high. Although I personally had no strong objections to an organ, I felt that I would shock my friends and folks if I would consent to officiate at the Y.M.H.A. so long as they retained the organ. Not long after Magnes became the chairman of the religious work in the Association, and he raised the hopes of Warburg and one or two others that he would revolutionize conditions at the Y.M.H.A. and bring new life into its activities which had already then been lagging for some time. In consistency with his shutting down the organ at the Madison Avenue Congregation which he then held, Magnes insisted upon its exclusion from the services at the Association. He attempted to organize a congregation out of the young men but failed, because he had neither

the patience nor the tact to handle them properly. He handled them like children; this they resented. I was expected to help him conduct the services; and as the Association had no one to take charge of them I had to do most of the work. I tried various means to arouse an interest, but it was of no avail. With the exclusion of the organ the services grew even more dull than before, and the young fellows were too glad to find an excuse for staying away ffom the services. My work that year in the Association that to my mind was of any value was that which I did when I would meet in an informal way a number of the leading young fellows there and discuss with them the problems of religion in general and Judaism in particular. I succeeded in winning a hearing at least for Judaism among men who had conceived a prejudice against it. One of these fellows is Gluckesman, who has in the meantime become assistant superintendent. Ever since then Jewish questions are no longer pph poohed and are referred to with a certain amount of respect. At my recommendation the Y.M.H.A. engaged the services of Coblenz who is now in Syracuse to take charge of the religious work. I was entirely mistaken in the man. The result was that he turned out a total failure. He had not the least conception of social work. Though he has a fairly good delivery his sermons are abstract and not worked out. His whole trend of mind is metaphysical. He can get dippy about the absoluteness of the ought. His general habits are slovenly and careless. Before a year was over he realized that the Y.M.H.A. was not the field for him to work in. Last year the Association thought they found the proper leader in Mannheimer who achieved quite some notoriety in the Paterson strike; but it turned out that he was a nervous wreck and was not qualified to prove that he could really earn the four thousand dollar salary that he was to get, as there is fundamentally not enough work in a Y.M.H.A. to entitle one to get even half that amount. It is a pity to see the

way the money of the public is being squandered. When Mannheimer left I was appointed chairman of a committee to look up various candidates.

Not being familiar with the way to sift candidates, Gottschall did most of the work. I followed his suggestions, and this helped me to get Robison, who was graduated from the Seminary a year ago last June. It was by a mere hairbreadth that another and to me a rather undesirable applicant, a man by the name Aaronstein? missed getting the position.

Wednesday, October 21, 1914

I only heard him speak twice at the Y.M.H.A. services and the impression I formed of him was that of the social worker who, when he finds that the directors patronize religion in their institution, and even go to the extent of giving a salary to some one to foster it, does not consider it politic to decry religion, particularly if he draws a salary for managing the ~~xxxx~~ religious show. He impressed me as a rather clever young man, but with nothing more profound to him that the sociological culture in vogue, and with a sort of attitude towards Judaism which may be described as putting it on the back. As an instance of what a man like that is liable to do, the following was told me by Berkson. Some time ago one of the Bureau's preparatory schools held sessions in the building which belonged to the Thomas Davidson school of which Aaronson was principal. One day Berkson noticed a picture of the madonna in one of the rooms where the children of the preparatory school were wont to meet. He asked Aaronson to remove it. Instead of complying with his request Aaronson expostulated with him that it was unreasonable to demand the removal of the picture, since the picture conveyed the idea of motherhood in such a way as to neutralize any possible objection on religious grounds. For a man to talk that way, is to me an evidence of how little of common sense and imagination he possesses.

He should have known that the awful associations formed in the mind of the average Jew connected with christian images in general and that of the madonna in particular makes it impossible for the Jew to contemplate the picture in question in the calm dispassionate manner of the esthetic. How little must such a man feel the Judenschmerg, without some of which no one dare assume leadership in Jewish life.

Robinson has been at his wits' ends to get the young men of the building to attend the services. He has organized a choral union to be led by the cantor Steinberg of Temple Bethel. Whether that will help is to be seen. But as to its being a factitious means of getting the young men to become interested in the services, of that there can be no doubt. There is in that choral union a preponderance of women which means that the Y.M.H.A. and religion have to introduce the feminine element to get the men to come. Maybe it is the way these matters have always had to be managed. But formerly the instinctive element was sublimated by means of the spiritual purpose for which it was made use of. But nowadays I suspect that the instinctive element remains unabated in its coarseness in spite of the religious cloak that is thrown over it. In any case, that artificial stimuli should constantly have to be devised argues for a weariness with all manner of religious practice and observance which are exhilerating and edifying only so long as they will out spontaneously from the soul. Another scheme that was tried last sabbath without success was to have the young men gather after the services in the parlors of the building and among various social features also allude to and perhaps discuss the sermon. When the services were over the majority of the audience invaded the social rooms, constituting a motley crowd of yougg men and old, all of them flocking apparently to get a sip of the wine that sparkled from the little glasses on the table in the center of the room. I did not want to fall in with that crowd fearing

that they might indulge in forms of entertainment that might compromise me in the esteem of my friends that they might sing silly songs, or play the piano, and I therefore betook myself home before the so-called social feature began. I learned afterwards that my apprehensions were not unfounded.

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Sunday, October 25, 1914

A week ago Saturday afternoon I was present at the party given by the of the 85th Street congregation in the vestry of the synagogue. This year the congregation awarded the honors of and to N. Hatkoff and Levy respectively. Of the latter I have very little to say as he does not stand out by reason of any particular attainment or characteristic. He is engaged in business and seems to be able to make enough to have his family live in comfort. He married young and although he is in the early forties he already has a married son, who looks more like a brother of his than a son. I see his son in synagogue once in a while, due brobably to ghe general sentiment that prevails in the social environment in which he moves that it is proper for a young man to be seen in the synagogue now and then. He belongs to the class of young business men who, after working all day, spend the evening in seeing "shows" or at their folks homes, and so they manage to live a life that is almost wholly objective, and that requires no hard thinking or serious reflection of any kind. When they get tired of the shows they indulge in the small talk which goes on pitter-patter almost in every Jewish home of the successful business man. Never does it occur to them that there are in existence books and music and art and all the rest that goes to make up culture. Of that which is truly spiritual these people are in sweet and innocent ignorance. They consider the routine performance of what their mammas and

pappas expect them to do as the sum and substance of spirituality. So thin, insignificant and young looking is the father of the young man that the congregation awarded him the [illegible] to represent the "young generation" in contrast with the [illegible] who represented the old generation.

This tendency to look upon the congregation as consisting of two classes of members, those of the "old generation" and those of the "young generation" has been in vogue ever since they began to feel the need of taking an English speaking rabbi. Such a rabbi was hardly thought of as being capable of being recognized by the elder members, since no one but a young man could fill that office, and one who on account of his secular attainments was bound to be below the standards of knowledge of things Jewish -- which standard included only familiarity with the codes particularly the parts bearing on ritual questions, and a pilpolistic knowledge of a few treatises. A rabbi of this kind was therefore to be gotten only to meet the clamorous demands of a few younger people who helped twoards the putting up of a new structure - the one now on 85 Street, the former one being a dingly little building on 82 Street -- and who having grown tired of the maggid they had by the name of Peikes, wanted to complete the outfit by engaging a rabbi who would raise the congregation to the level of the fashionable ones which boast of English speaking modern rabbis. Of course, there was also something of the religious motive present in their eagerness to secure a man of that type but it was surely secondary to the social one just mentioned.

Monday, October 28, 1914

The [illegible] celebrated the occasion at his own home. As I was reluctant to attend the celebration, and on the other hand would hardly have had the courage to refuse him, I stayed away from the synagogue on [illegible]. As for Mr. Hulkoff himself, he is one of

the old guard. Although he is in his 79th year he looks more like a man between sixty and sixty five, in remarkably good health, active in his business and participates to a limited degree in matters of public interest, such as those of the Beth Israel Hospital of which he is a director. Years ago he played quite an important role in the Jewish community on the lower east side. It is nearly fifty years since he has been in this country. Father tells me he is an escaped soldier of the Nicholas regime. Though he came to this country a poor youth, he became a very successful business man, and when the real estate boom came, he grew still richer only to lose a considerable part of it when the reaction set in. He still maintains the glass business which has been the original source of his wealth. Between twenty-five and twenty years ago, he took a leading part in all congregational, communal and charitable institutions on the East Side. He was president of the Eldridge Street Congregation, some of whom became affiliated later with the 85th Street and other uptown congregations. He was one of those who induced Rabbi Jacob Joseph to come from Wilna. He was among the original founders of the Beth Israel Hospital which was then on East Broadway, and of the [illegible] of which he was president for a long time. It was through his assistance that father was able to secure the small pittance of a livelihood that he has been eking out since, as a supervisor over the kosher meat in one of the slaughterhouses, otherwise the satellites of the rabbi would have prevented father from getting even that, because father broke with the rabbi and those who used him for their purposes.

about the Elder Kagan

I was a boy of eight when I came to this country and found father acting as Dayan in the office of the rabbi together with another man of small stature and still smaller mind, as I distinctly recall. Rabbi Jacob Joseph was brought over from Wilna, where he had been the chief preacher of the town, by an organization of congregations known

as the which xxx undertook to pay his salary of about four thousand a year, an exorbitant sum for those people at that time. But those who brought him to this country had not the least intention of confering upon him the office of Chief Rabbi for the purpose of establishing Judaism in this country. They had not the least conception that the life of this country would be the cause of problems and issues arising undreamed of before. They thought that the religious life in this city and country was to be merely a reproduction of what went on in the Russian towns they came from. It never occurred to them that the East Side ghetto was not a permanent one, that the life of the people round about would sooner or later penetrate their section of the city. Therefore, when they sent for Rabbi Joseph they only had in mind a man who would give rabbinical sanction for the various ritual regulations which the leading laymen would establish. It was not for the Rabbi to initiate anything. Some of the leading spirits seeing that the Rabbi was unacquainted with practical affairs, took advantage of his ignornace to feather their own nests. A great part of the money contributed by the owners of slaughterhouses for the authorization to xxkix sell kosher meat was paid out in exorbitant salaries, to these people. No accounts were kept. The Rabbi who was himself a good, kind hearted man and a great scholar xxx unconsciously played into their hands. His own wife, who like many of the wives of Rabbis of the old generation, saw to it that the system of pious graft shall hold out as long as possible. All this irritated father a great deal and he revolted from the Rabbi and his clique. He suffered quite some persecution at their hands and it was Hutkoff, who came to his resuce at the time. Since then Hutkoff seems to feel as though he had a special morgage not only upon Father but even upon me. When he celebrated his golden wedding last winter I was requested to conduct the ceremonies, and nothing would have provoked as much as a

refusal on my part. But it was not him so much that I wanted to avoid by staying away from the synagogue on [illegible] as the crowd which xxx usually attends these functions.

= On [illegible] however, I came to the synagogue, and xfxtxx after services Mr. Levy invited me personally to the affair that he was to give that afternoon at the vestry rooms. I felt that he would feel highly offended if I did not accept his invitation, and Thursday,
Xxxxxx, October 29, 1914

I therefore consented to come. I arrived an hour later than the affair was announced for, thinking that I shall find them already seated at the tables, and in that way avoid being dragged to the front where the rabbis and the "pillars" hobnobbed. But to my disappointment I still found the people upstairs praying mincha. With heavy heart I went downstairs with the rest, and in spite of all my efforts to sit at another table so that I should not suffer the indignity of having to sit below Goldstein, which I knew would happen if I were to sit at the principal table, I was unsuccessful and I was made to take my place next to Goldstein, much to my disgust. (I know how silly and stupid it is of me to attach any importance to such trifles and I hope that the time will come when I shall be above such pettiness.) Three tables were spread in the vestry rooms. One of them was intended for the principal leaders of congregations but only one or two showed up. The other one for the "young generation" and the middle one for the "heavyweight" members. The tables are deal boards placed on horses and covered with some bed clothes linen. Wine, whiskey, fruit, cake and chopped herring with a tin fork and paper napkin for each guest greeted the feasters as they sat down. After the herring was gone, came portions of "filled fish." The spirit in which the people sit down is not that of a feast, but simply that of a meeting where people expect to "hear something."

As soon as the fish was over with, the "pillars" began nudging each other about introducing the speakers, until Fishel insinuated himself into the honor of toastmastership. In his raucous voice he presented Rabbi Margolies, as "our friend." At this there was a murmur among the "pillars," who corrected him "our rabbi." This slip of Fishel's tongue betrayed his attitude toward Margolies, which has changed ever since Goldstein became connected with the congregation. Formerly Margolies was a friend whom he delighted to honor, now he is a thorn in his side.

Margolies rose to speak. I can surmise by this time what he has to say on occasions such as these. I have heard him repeat these speeches so often that I know them backwards. There is absolutely no connection in what he says, his language -- i.e. his Yiddish is interspersed with English words, and he tries to make up for the lack of sense by being vociferous, getting red in the face and sometimes even stamping with his foot. These tricks ill accord with his general makeup and with his well combed white long beard. His followers listen to him with what might be called a sacramental attitude. They expect nothing new; what he says is a sort of liturgy with them, and they are perfectly satisfied with whatever he says.

Fishel then called on Goldstein. The latter evidently felt that he ought to show me some deference at least, and asked me quietly whether I would not precede him. Of course I would not think of it. After he was through I wascalled upon to speak. Although I had felt unhappy and resentful I managed to get the better of my sulks. I dwelt upon the importance of affiliating oneself with the social life of the religious community, even if it is at the cost of one's vanity. I was followed by a talk in Yiddish given by Mr. Phillips. In his case too one must expedt to hear his old "Torah," except that he is rather witty and there is some spice in what he says.

As for the man himself, he is a representative figure in 85 Street Jewry. I do not mean to say that there are very many like him, but from the fact that he is deferred to, I gather that those who extend such deference do not see anything fundamentally objectionable in hom. He represents the type they would fashion themselves after if they could. Personally, I see nothing in him but a shochet who has been fortunate in having enterprising sons, and who helped him acquire a considerable competence out of which he throws a few crumbs to charity and communal work. For that pittance he expects to be rewarded with the highest honors at the disposal of the institution. He is full of malice, reactionary when it concerns the public good, believes in laissez-faire and is non-chalant as far as the spiritual upbringing of his own children. The older ones seldom see the inside of a synagogue, and take practically no interest in anything that has to do with Jewish religion or education. The youngest is still busy sowing his "wild oats," which his father probably takes xxx as a matter of course. It is enough for "Patsy," xx so the youngest is generally nicknamed by reason of his strong resemblance to an Irish tough, to come one for a while to synagogue on Sabbaths and gaze around the galleries and oggle and laugh while his father reverently puts onhim from the back a little strip of a silk tallith. Very often it happens that the old Phillips acts as chazan and is trying his very utmost to convince the audience of his sincerity, while the young Phillips flirts from below with the young ladies in the gallery or cracks dirty jokes with some of his commrades. It must be admitted, however, that it is not only the wealth which P. that wins for him prestige with the congregation, but the fact that he is thought to be quite a [illegible] . This fact proves that our people still hold a [illegible] in high esteem so long as he is not dependent upon them. Though they are fully aware that he is not straightforward

that he breaks his promises and in other ways unsavory, though he openly draws his income from a business that is open on Sabbath, his supposed knowledge of Talmud, atones for all this, and no reception or affair would be deemed complete without having Phillips make a speech. Hyman was also asked to say a few words, but he refused. With this the gathering broke up.

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Saturday night, October 31, 1914

Tomorrow will be two weeks since I gave the first lesson in the course in Interpretation to the class of young men who belong to the graduating class of the Teachers Institute. I usually begin work of that kind by finding out the state of mind of the members of the class with regard to the fundamental questions of religion. These young fellows being between the ages of 17 and 20 I naturally expected to find among them a great many whose minds were disturbed by questionings that upset their implicit faith in Scripture. But before I asked many questions I found not only that every one without an exception was dissatisfied with the views that he had been taught to regard as infalliable but that some went so far as to question the very existence of God. All these boys come from strictly observant homes, neverthèless they are in a fair way to develop into sceptics that want to have little to do with Judaism. This shows that the home training may do much for the inculcation of moral habits but by itself it cannot give to the child that which only a healthy and normal communal life is in a position to give. Hence the need of building up a communal life that shall meet the spiritual demands of the present generation.

An interesting incident was narrated to me by one of the men in the course of the discussion. This man was one of a committee of the Menorah Society that went to see Rudolph Grossman, Rabbi of Rodeph Sholom Congregation of Lexington Avenue at 63 Street in order to

arrange with him for a Bible course to be given to the students affiliated with the Society. Grossman took that opportunity to revile the orthodox for their untenable attitude towards the Bible. When asked by the boys for his conception of the Bible he told them that it was a purely human book which possessed marks of being divine, in no other sense, however, than any great literary masterpiece. The boys were very much shocked to hear a rabbi speak thus of the Bible. What they caught of his remarks was the negative and the destructive. It is to be deplored that those who ought to accustom the people to the broader view of things, lack the tact and the consideration for others feelings and prejudices.

On Monday, October 19, Jael Blau, at present Rabbi of Madison Avenue Synagogue, called me up on the telephone, and told me that he was about to send off the typewritten copy of his manuscript to a publishing house in England. The reason he told me about it, and wanted me to read some selections, was that I had mentioned to him some time ago the advisability of printing in book form some of his sermons editorials that appear every week in the Hebrew Standard. At that time I suggested to him that the Jewish Publication Society might be interested in getting out a work of that kind. I went so far as to communicate with some of the officials of that organization but these officials seemed disinclined to take up the matter.

When I came to Blau's house I found him and his wife busily engaged in arranging the typewritten sheets. He gave me various parts to read and I must say that I could not grow very ecstatic about them. There were some powerful and striking passages here and there, but on the whole I expected much more from a carefully revised edition of his weekly sermonettes. He has a command of language, but not sufficient vigor and continuity of thought. Had he the poet's gift of turning every one of his short essays into poems he would have had a stronger chance of making an impression. But for prose the thought in each

case is not sufficiently sustained. Besides he commits the fatal error of indulging in dreamy sentimentalities about religion instead of bringing into relief the poetry of the midrash, which I had expected he would do. Works like In Tune With the Infinite, and others of that ilk have been multiplied ad nauseam and I doubt whether it is worth while for a Jew to try his luck in a form of religious literature that the gentiles have done to death.

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Wednesday, November 4, 1914

On Tuesday night, October 20, I ~~xxxx~~ attended a meeting of the directorsof the Y.M.H.A. The main subject of interest was the question whether the Zionist League, which had applied for the use of a room, should have its request granted. Forgetting for the moment that the Y.M.H.A. had no definite policy worth upholding, and that it simply moved along aimlessly, I thought it my duty as a member of the board to opposed the admission of the League, because it appeared to me disadvantageous both for the League and for the Association. The latter has a rule, which I do not suppose is paid much attention to, that the clubs which meet in the building are an integral part of the Association and must therefore submit their programs to the various committees for approval. Taking this rule seriously, I contended that it is not to be expected of the League that it would submit to such supervision, and I as one interested in that League would advise it, and in fact did through its chairman Elisha Friedman, to maintain its independence and individuality. Another reason for objecting to the admission of the League into the building was that I was afraid that Schulman would make it unpleasant for them and for all of us who were in sympathy with them. But, as it happened, Schulman did not come to the meeting - he had so many weddings to attend to, as his excuse/-- read and in arguing the way I did I overreached myself. The League was admitted.

National
Hebrew
School,

An interesting experience I had that week was in connection with the National Hebrew School which exists on Madison Street. For a long time I had heard of the existence of a school on the Lower East Side which a few young enthusasts established in order to further the knowledge of Hebrew from a purely national point of view. Being radical in their disposition, religion was entirely neglected, so I heard. About a month and a half ago there came to me a young man by the name of Friedland who introduced himself as the principal of that school. ~~Thxxxxx~~ Though rather small, insignificant and seedy looking, I recognized at once that he was capable of accomplishing that upon which he set his heart. I rather liked him for his unpretentiousness as well as force of character, and I accepted the invitation which he came to extend to me to take part in the graduation exercises of his school which were scheduled to take place at the new large public school No. 62 on Hester and Essex Streets on Saturday night, October 24.

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Saturday, November 7, 1914

This morning at 12.46 Naomi was born.

In order, however, that I might have something concrete to talk about in that occasion, I went down on Thursday preceding to see the school while the sessions were going on. I found the house wedged in among a number of large tenement houses on Madison Street. The sidewalks were hardly passable on account of the number of people and children that crowded them. I was pleasantly surprised when I came to the building that bore the sign Hebrew National School. It was at one time a large private house which had been turned into a "flat"house with a store in the basement, and from that again into

a school. I saw that a number of children were gathered in the basement, some reading, others doing their public school lessons. This at once pointed to the methods that are an evidence of some consideration for the welfare and interest of the children, a consideration that has hitherto been lacking in the old fashioned Talmud Torahs.

As I went into the hallway, I noticed another proof of orderliness, in the Hebrew sign that prohibited any one entering the classroom without permission from the office, the location of which was on the floor above. I met Friedland as he was passing from one class to another and he took me into all of them. I recognized at once the different spirit from that which one can see in the Talmud Torah school. The children were deeply interested in the work which in some cases was being conducted by girl pupil teachers who were themselves members of the more advanced course in that school. This is certainly unknown in Talmud Torahs. Although it may be said in extenuation that the Tlamud Torahs were tackling the far more difficult problem viz the teaching of the boys while the work in this National School had been confined mainly to girls. It is only during the last year or thereabout that boys classes have been formed in the latter, mainly, I learned, from the same families that had formerly sent the girls. This certainly shows that the school must have won considerable confidence on the part of the parents. The boys classes that I saw showed good results but by no means comparable to those which marked the work with the girls. I did not have the time to stay till the more advanced classes would come - the pupils of the school meet in three shifts daily, each shift meeting for 1 hour and 20 minutes - but I was able to form an idea of the nature of the work with the more advanced pupils from the composition work that Friedland showed me. The Various compositions showed not only a command of the Hebrew, but also considerable knowledge and appreciation of the usual content of Jewish studies. There were among

them essays on Jeremiah, the like of which I am quite sure most of our Seminary graduates would be unable to write. There were also descriptions of various Hebrew books that showed a true grasp as well as a power of expression. Taken all in all, the school made such a profound impression upon me that for the moment my admiration for Benderly's unique powers somewhat cooled down, since I found that there were others accomplishing results no less noteworthy than those which he achieved in Baltimore, and perhaps against greater odds than he had to contend with. But then it occurred to me that Benderly's work in Baltimore was dwarfed besides that which he has accomplished in this city. Even as regards the actual instruction given by the preparatory schools which of all that he has been doing was most amenable to comparison with that carried on by the handful of enthusiasts that are gathered around Friedland, even in that Benderly emerges the superior man, because the children that his schools are successfully reaching out for would never be attracted by the National School. The latter harbors mostly children whose parents had arrived but recently to this country. I overheard the children carrying on conversation in Yiddish. But I question whether those born here whose vernacular was Yiddish could be gotten interested in the instruction as carried on by the National School. With all that I went away with the feeling that there was nothing too difficult or impossible if you had the requisite faith and enthusiasm in what you are doing.

The following Saturday night I set out for the Public School where the graduation exercises were to take place, a half hour later than the hour announced on the admission ticket. When I arrived there I found a mob trying to force its way into the auditorium. I had almost given up hope of being able to enter when I noticed one of the teachers of the National School and with his assistance I

was let in through some side entrance. As I came into the auditorium I saw a vast crowd of men, women and children, shouting and running about to find suitable seats for themselves. The place was a regular Bedlam. The children of the school had not yet arrived and the central seats of the house were reserved for them. The ushers had a hard time keeping the people away from them. I sat down among the visitors, because there was not as yet the least sign the exercise ever commencing. Where I sat I overheard some interesting bits of conversation that was carried on between two mothers of children that attended the school.

Tuesday, November 24, 1914

On was telling the other about the younger one of her girls that was attending the Hebrew school. The reason, she explained the older one was not attending was because she was not strong, and, besides, had tohelp in the house. "I am really sorry that she is not attending," the mother added, "why shouldn't a girl know something? It is a splendind thing if you can send the children to Hebrew school. And how good it is, if the 'Uppermost' helps and the children are really anxious to learn." In the course of the conversation she mentioned that she had to earn toward the support of the home by going out to wash clothes. In referring to the National Hebrew School she said, "My husband examines her in her studies sometimes, and he makes fun at the way they teach." This is characteristic of the attitude the fathers take towards the modernized Hebrew schools. They will send the girls to these schools because girls are not required to know much anyhow, but they trust the boys only to those "schools or chedorim" where they concentrate all their energies on teaching them to recite the prayers. (In spite of the fact that this aim is often held up to ridicule by the modern Hebrew pedagogues, I believe that these fathers with all their ig-

norance have the more correct instinct than the pedagogues. These fathers feel that the main purpose of a Jewish education should be to enable the child to enter into the Jewish social life by habituating himself to the institutions through which that life expresses itself. The ritual enables the child to participate in the most pronounced form of Jewish social and spiritual interaction, hence the importance of mastering it.)

The mother went on to expatiate upon the merits of the school. She was clearly aware that extraordinary efforts were being exerted by the schools to hold the children's interest. As she put "They expend all their energies there." Yet she did not attribute all these innovations for the sake of attracting the children to the initiative and originality of those conducting the Hebrew school. For instance when after a long time the children did at last march into the hall and took the places reserved for them in a rather orderly fashion, she remarked "with a grin on her face, "This they have inherited from the public school." But being in a Jewish environment she was not intimidated into silence or order herself and suggested to her neighbor that they should yell out Rosie at the tope of her voice in order to attract her daughter's attention.

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Tuesday, December 29, 1914

On Sunday, October 25 I was present at the graduation exercises of the Bureau Preparatory Schools. Drs. Friedlaender and Benderly and Miss Szold and I spoke to the graduates. The exercises were more interesting and beautiful than any I have ever witnessed at any public school graduation. The pity of it was that there were but few outsiders present. I believe that if Dr. Benderly had possessed the same skill in advertising as in organizing, he and his work would have been the talk of the town. It certainly deserves it.

The evening of that same day I addressed the organization of teachers most of whom have been associated with the Teachers Institute. I spoke on the ethico-national point of view as a requisite in the work of Jewish education.

On Tuesday, October 27 I attended two meetings in connection with the United Synagogue. In the afternoon I presided at the meeting of Education Committee and in the evening I was present at the Executive Council. The phlegmatic attitude that prevailed was in accord with the general spirit of indifference and inactivity that characterizes our Jewish 'highbrows.'

On Friday night October 30 I spoke at the services of the Y.M.H.A. on the subject of Loyalty. I shot a bit over the heads of the audience.

(Just now Lena comes in to tell me that Hadassah is speaking German. She said to her nurse "Ich wanten weipen that blackenboard.)

I shall have little occasion to record any speeches or addresses or to give account of meetings because I have systematically been refusing all invitations to speak in order that I might be able to continue my work on Genesis. I am proceeding at a very slow pace. During the last eight weeks I have not been able to write up more than the five chapters XII-XVI inclusive, in spite of the fact that I did little outside work. One of the invitations which I refused deserves recording. On Wednesday, December 2, there came to see me at the Seminary a committee of the Religious and Philanthropic Society of Barnard. The committee consisted of two young ladies, one Jewish and the other Gentile. The latter was a Miss Patchin; the former a Miss Cohen a daughter of Max Cohen who was a trustee of the Seminary before it was recognized. They both seemed to be very intelligent young women. They explained to me that there existed in Barnard College four student organizations, three of which were sectarian and one non-sectarian. To the non-sectarian known

as the Settlement Club a number of Jewish girls belonged. An attempt was made some time ago to form the Jewish girls into a Menorah Society but, as the Gentile girl expressed herself, "it unfortunately failed." In spite of the widespread character of the Menorah movement at the present time the girls colleges have with the exception of Hunter College shown themselves quite unresponsive. Due to their total ignornace of matters Jewish and to their lack of status in the social institutions of Judaism the Jewish women yield to the process of assimilation sooner than the men. This is particularly true of those women who have had the benefit of a college education.

The committee then went on to explain that the four student organizations have been formed into one student society known as the Religions and Philanthropic Society for the purpose of carrying on such work as would meet a common demand. This society had approached the Faculty with the request that courses be instituted in the instruction of the Bible. The Faculty refused to act on the suggestion, claiming that such instruction might be made the tool of sectarian influences, but it advised the R. & Ph Society to make the experiment of organizing a course of lectures on the Bible to be given by men of various denominations. The committee asked my opinion whether it was feasible to teach the Bible from a non-sectarian standpoint, and I replied that the only way to avoid any sectarian questions is to treat the Bible from the literary point of view in the same way as Moulton and Genung did. I could not, however, accept their invitation to deliver three lectures because I had made up my mind to let nothing interfere with my work in Genesis.

I have had to make an exdeption in the case of my brother-in-law Israeli, because I feel in duty bound to strengthen him in his position at Roxbury which has been holding for the last seven years in the face of the most trying odds. I went to Roxbury to speak before his newly organized Junior Congregation on Friday,

December 4. The Sidrah of the week being וישלח I dilated upon the story of Jacob's struggle with the angel. Interpreting it in the usual way on the basis of the assumption that the angel was the "guardian spirit of Esau," I developed the idea that the struggle for existence in which the Jewish people is now engaged is one against the prestige and glamor of civilization, as distinct from the struggle in former times which was waged against the brute force of a hostile environment. It has to be borne in mind however that the new struggle requires new and different means of self-defense as well as a complete change in tactics. To carry it on effectively it must be waged in unison by all those who are of nearly one kind of training and whose life has been molded by modern environment and influences. The older generation could not very well engage in this combat together with the younger generation. It would be advisable, therefore, for the latter ~~xxxxx~~ to organize themselves into a self conscious group which while seeking inspiration from their parents should devise the means of spiritual self defense in accordance with their own views. While they should, by all means, have a strong basis of cooperation with the older men and women, they should nevertheless be conscious of their own distinctive problem with which they alone will have to reckon. The talk which lasted nearly an hour was very successful. After the service a number of the leading spirits in that Junior Congregation accompanied me to my brother-in-law's house and there we continued discussing the subject till about 11:30 P.M.

The next morning I was asked to make a few remarks at the services. The congregation was of a completely different character ~~xx~~ from the one I faced the night before. On the latter occasion the main auditorium of the synagogue was filled with young and middle aged people, men and women sitting together. In the morning the auditorium was half filled with middle aged and old men and a few women of the old fashioned type in the gallery. The synagogue is

large but unseemly and uninviting. The ugliest part is the "Holy Ark" which is made of wood painted over with a dirty silver color and held up by two silly looking lions in wood and surmounted by some bird of prey the exact character of which it was hard for me to determine. The velvet hanging in front of the ark was bedizened with rampant lions and spangles of all kinds together with gold brocade inscriptions of all kinds. In the corners were embroidered outlines of famous tombs in Palestine. These furnishing were quite in accord with the mental makeup of most of the worshippers that morning. In the bench near me, there sat an old man who came to the services while the reading of the Torah was going on. He had a big red face covered with a whitish beard. He was small and corpulent. He put on a silk tallith (itself an unusual thing for an old timer) in the usual fashion of first wrapping it around the head and mumbling a few words. The moment he sat down he took a copy of the Chumesh, opened up to the place where the reader was reciting, and as soon as he located the verse that was being read, he turned to his neighbor, a still older man than he, and began to talk in an excited manner about the coming election of the shul president. Abuse and vilification flowed in a steady stream interrupted from time to time by a glance into the chumesh and chanting aloud together with the reader of a passage from the Torah. The man thus passed over from the Torah to "Billingsgate" with the ease of lifelong habit. I could not but smile in bitterness at this illustration of the fatal paradox that is eating away at the heart of Jewish life.

My remarks were on the rext from the Sidrah of the week, in which Joseph is commanded to fulfil his vow at Beth El. Making use of the suggestion quoted in Rashi that Jacob was punished for his delay in Shechem by the incident of Dinah, I pointed out that those who came to this country with the tide of Eastern European immigration

committed the analogous error of stopping halfway in their efforts to build up a Jewish life and contenting themselves with the building of synagogues where their own but not their children's spiritual needs were reckoned with. ( ) They should therefore give heed to the divine call to go to the full length of their obligations, and like Jacob urge their households to cleanse themselves from the impurity of non-Jewish influences that have contaminated them.

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Thursday, January 7, 1915

On Tuesday, December 29 I spoke before a class in Zionism which is led by Miss Jessie Sampter. The class met at the Y.W.H.A.; and my subject was "The Bible from a National Standpoint." The class consisted of a number of girls of the age of eighteen and upwards, mostly students. They all possess a fair degree of intelligence and a desire to be enlightened as to things Jewish. Their leader, Miss Sampter is a frail little person with more soul than body to her. Last year I had her come to my house to read my notes in Genesis. She seemed to find in them a sort of sanction for that towards which she herself had unknowingly been groping. With the average student I find it difficult to have my point of view understood. With her however, I felt that she almost outran me, so thoroughly prepared was her mind for what I had to give. She had been taking work in Semitics in Columbia with Profs. Prince and Gottleib but it only left her discontented. When she read through a number of passages from my notes she became so imbued with the spirit that she has been conducting ever since Bible classes where she has been making propaganda for my point of view. Her antecedents are said to be by those who know her well quite interesting in view of her present interest in Judaism. What she herself once told me

last year was that her parents were entirely remote from Jewish life and that she herself had been seeking light among Unitarians and Ethical Culturists. It was Zionism that brought her back to Judaism.

I introduced my talk with a reference to a news item of that same day to the effect that the Bible Society had established a Bible station at Balba the Pacific Port of the Panama Canal. At that station copies of the Bible translated into 127 languages are distributed to the sailors of every outgoing ship. This together with an annual expenditure of about $850,000 proved the interest the Christians had in the diffusion of the Bible knowledge. In contrast with this zeal is our own indifference. I then gave a general survey of the history of Bible study up to the present time. I pointed out that up to recent times very few found it necessary to engage in the study of the Bible per se. Their main interests centered upon the literature that developed around the Bible. I gave a description of the boys' early ears of training during which he would learn the first one and a half books of the Pentateuch and then pass over to the study of the Talmud. He never came to know the Bible directly and intimatelybut usually through the medium of commenstries. The attendance at the synagogue made him acquainted with the Pentateuch and some chapters from the prophets, the ritual with the Psalms, the festival readings with the five "megilloth." The two important phases to be noted about the study of the Bible in former times are, first, the one that read the Bible had practically the same outlook upon the world and nature as those that wrote the Bible. Secondly, the Bible was not studied as a source of information but was regarded as a divine institution. As such it was expected that the person bring towards it a spirit of devoutness when reading or studying it. The consequance was that even if the student or reader failed to understand the meaning of the words he could not help being spiritually edified. The Bible received this institutional character from the fact that it was regarded as divine.

I then gave a description of the present state of affairs in the matter of Bible Study. The boy goes to the Hebrew School where he is taught to translate the first part of Pentateuch. At bar-mitzvah age his Jewish education is halted. When he receives a high school or college education he forms in his mind a picture of the world and reality which is entirely different from the one implied in the Bible. Not having been shown how to distinguish in the Bible the things of ephemeral worth from those of permanent worth, he comes to reject the Bible completely.

Reform Judaism has made quite a serious effort to develop an interest in the Bible by introducing into it the notion of values. It must certainly be credited with a desire to get its adherents to cultivate the study of the Bible with far more seriousness than the Orthodox. But the main weakness in its method is that it has done nothing to maintain the institutional value of the Bible. With rationalism undermining the supramundane origin as a factor that used to render the Bible an institution, Reform Judaism has put nothing in the place of that conception as to the origin of the Bible. The result is that the Bible is simply a book among books, studied as a source of religious information. This is the defect that Nationalism should strive to make up. While at one with Reform, in reinterpreting the spiritual values of the Bible into the terms of a natural world-view, Nationalism has the opportunity of restoring the institutional character to the Bible by emphasizing the fact that the Bible is the product of the spiritual life of the nation, and that it affords every individual Jew the means of learning at first hand what that innermost life of his people really is. For that reason the Bible must be studied in Hebrew. A language more than anything else visualizes for us the spirit and entity of a people.

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Tuesday, January 26, 1915

On Sunday, January 24 I was present at the annual meeting of the Y.M.H.A. I do not recall ever having witnessed such a fiasco. The meeting was originally to have taken place in connection with a dinner at which men of prominence were to have been the drawing cards. Right after the summer practically every executive committee meeting was devoted to a discussion of the great annual event. Lists of desirable speakers were gone over and every name was carefully considered. Felix M. Warburg, the chairman, suggested that Dr. Dernbourg, who is at the present time in this country in the interests of Germany, be asked to speak. No one found any reason to object, although personally I did not quite approve of having a son of a convert to Christianity present at a meeting of that kind. I should have protested, but, somehow or other, I feel so uninterested in Y.M.H.A. work that I could not gather up enough heat to object to Dernbourg. The whole institution is nothing but a toy to these rich men to amuse themselves with in their off hours. Why should I take them seriously? But they take themselves very seriously. So some of the directors who are sympathizers of the Allies dissapproved of having Dernbourg at the banquet. The preparations, however, had gone so far as to have sent out thousands of invitations wherein Dernbourg was mentioned as principal guest. The only thing that was left to be done was to call off the meeting altogether, on the pretext that as there was much distress and a great many appeals forhelp, it was deemed advisable to follow the example set by the Chamber of Commerce of this city and do away with all banqueting this year.

In place of the annual dinner which was to take place on the 17th of January, the members were invited to attend the plain meeting of the 24th. When I came into the auditorium of the association I found Warburg and Haber sitting at a table on the platform, and several directors in the rear. They seemed to be painfully at work

to say something to one another. The audience consisted of a few dozen little boys that had come to take part in a basket ball game in the gymnasium, but who were driven into the auitorium to help fill up the vacant seats. A few professional men stragglers were sprinkled among these boys. After a while as a result of strenuous efforts on part of the workers and directors about seveny men and boys were brought into the auditorium. Seeing that it was useless to wait any lenger, Warburg began reading his report. It showed what little grasp he had of the real problemm and that he was content with mere knicknacks and figures. I had a hard time keeping my eyes open through the performance.

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Tuesday, February 8, 1915

Last Sabbath afternoon I spoke at the first Sabbath afternoon services organized at the Y.W.H.A. building. The services were scheduled to begin at four, but very few people were present at that time, because the services had not been sufficiently advertised. It took almost three quarters of an hour before a respectable crowd had gathered. In fact the trouble was that when the crowd did gather it consisted mostly of "respectables"; that is of people who came to see the services rather than to participate in them, of a couple of directresses and their husbands, and a few of my own family who came to hear me speak. Of the young folks there must have been about fifty or sixty. Nathan Blechman who has charge of the religious work in the building, acted as chazan. He was going to read to Torah without the traditional chant, but Sam Hyman, that irrepressible clean shaven, stout American-orthodox Jew, protested against the slightest departure from Minhag Kehilath Jeshurun (85 St.) and some layman was discovered who could read it with the chant. Blechman however, did not act altogether servilely, for when he read the Amidah

aloud he fearlessly dropped into the English of . Bravo! Poor rabbis! What can they do when their bread and butter has to depend upon men and women of the ilk of Sam Hyman and his wife? When I arrived at the foyer of the building I found this same Blechman indignantly protesting to Miss Berger, the head worker of the Institution against the impropriety of removing the Almenar from the platform of the Synagogue on the Sabbath. "He will not allow the synagogue to be "dismantled," he said.

Before coming to the main topic of my remarks, I congratulated the workers on the installation of the Mincha services. I spoke of these services in conunction with the forum as valuable in meeting the question "What shall the young person do on the Sabbath afternoon?" So far in most of the Jewish homes, even the most strictly of observant the young people go to matinee. They provide themselves with theatre tickets before hand and walk instead of riding so as to keep within the letter of the law. If some outlet for their social and intellectual desires were found that would be in keeping with the Jewish spirit, such violation of that spirit would not arise.

The topic I took for discussion was "What is Religion?" I defined it as being that phase of the life of a collective body or social group which make for the subjection of the selfish to the unselfish both in the individual and in the group. The two corrolaries of the definition which I laid special emphasis upon were the following: 1. We cannot think correctly about religion or arrive at any proper conclusions as to what our attitude towards it should be if we think of it in terms of individual life. 2. This definition rules out national patriotisms which are based upon the double standard viz. unselfishness as the duty of the individual and selfishness as that of the group.

In the discussion which followed, a man quoted the fact that these are laws into the reason of which we may not enter, as conflict-

ing with the attitude I took in my remarks, that we should learn to think about religious problems. My answer to him was that in former times authority in religion was made necessary by the mental conditions of the human mind; but now that the human mind persists in understanding the reasons for being expected to defer to any teaching, it is futile to suppress it. The discussion continued for some time until Hyman arose and harangued the audience on the disloyalty of the modern rabbis who yield to convenience and who introduce all sorts of new fangled changes to please their people. With this the discussion came to a close.

I see now that it would have been more accurate to use the term "ethical religion," and to call attention to the fact that I was not attempting to give a definition of religion as it hashitherto been practiced, but that I was trying to formulate the conception of what ethical religion should consciously be in the future. I am glad that I did not think of these distinctions before, or I would have addled the poor brains of my auditors to such a degree that they would not have come to listen to me again.

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Sunday, February 14, 1915

Last night I attended a meeting of the graduates of the first two classes of the Teachers Institute. Though they called it an alumni meeting, I withold that name from them because they neglected to admit formally the graduates of last June into their organization. This is due primarily to the negligence of Miss Hajnalka Langer who was their president during the last year. The meeting took place at Mrs. Edward Epstein's house. There were quite a number of the graduates present/ After a perfunctory election of officers which resulted in the election of Gamoran as chairman, the meeting assumed a social character. With Mrs. Epstein and Miss Langer as the leading spirits it could not but resolve itself into a childish affair. They had what they called

an examination -- questions which everybody was expected to answer. This was later supplemented by ice-cream and cake and some reading from the Yiddish stories by Perez. I was glad to be called away before the meeting broke up.

Here is an instance of a number of young people who with all the good will that they might have to give expression to their inner most selves in a Jewish way, have not the ability, the stimulus or the occasion to do so. There are a few among them who are engaged as teachers in some of the religious schools, but as for the rest, what have they in their lives to encourage self-expression among Jewish lines? Their interest in matters Jewish cannot possibly endure, so long as there is no Jewish collective life of some kind.

This afternoon the students of the Teachers Institute had the first model lesson conducted under its auspices since it has come into existence. It was given by Berkson who has charge of the Preparatory Schools of the Bureau. Last week I had him give a talk to the Graduating class on the general principles involved in teaching a lesson, and today he taught a class of children from the Preparatory school, who had been in the school for about a year and three-quarters. The lesson was given on the top floor in the Down Town Talmud Torah. The students and teachers observing were arranged in such a way as not to interfere with the pupils who were being taught. The lesson was the story of the Meraglim from the 4th part of the third year book published by the Bureau. I was never so convinced of the futility of the course in pedagogy given by the Teachers College of Columbia as when I saw Berkson teach. It is now the third or fourth year that he has been taking courses at that institution and with all that there was nothing that gave the least evidence of his having benefited by that training. It was a poorly organized lesson. No single idea was made to stand out with sufficient clearness for the children to

carry away with them. His Hebrew -- for he taught the lesson in Hebrew -- was of the poorest. Again I have occasion to repeat what I stated once before, and that is that if Benderly had not held up the Ph.D. ideal before them, but had brought pressure to bear upon them to acquire a better command of the language and literature, and to do more practical teaching, he would have made real teachers out of them.

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Saturdany night, February 20, 1915

In my eagerness to have some one to discuss with I have asked a few of the Seminary students to come to my house Sabbath afternoons. Four of them, Teller, Halpern, Bosniak and Burstein have been coming the last seven or eight sabbaths. I first took up with them the book by Royce in the Sources of Religious Insight. The first lecture in the book proved very stimulating and suggestive. But the succeeding lectures were found very unsatisfactory. We then shifted over to the book on Prggmatism by James. The men liked it far better than ~~Rmmmx~~ Royce's book. I took occasion to apply some of the incidental ideas given in the beginning of the book to the work of the ministry. I must confess however, that the men are by no means of that same calibre of mind as Draxler or Friedman who used to come to the house last year. It is seldom that I acquire any new idea as a result of discussion with the Seminary men. When I talk with them I am the teacher once more, which is just what I am hankering not to be for a while. They are devoid of all acumen, and offer nothing that might serve as a stimulus to my thinking.

Today I did not take up with them the discussion of Pragmatism, but gave expression to the new mental hold which Hebrew has totten on me these last few days. After I heard Berkson give that model lesson of last Sunday which was conducted by him in stilted and

incorrect Hebrew. I was at first inclined to drew the inference that it was futile to attempt to make Hebrew a means of instruction and that it was more advisable to reintroduce instruction in English But upon further reflection it occurred to me that no more fatal error could be committed than to surrender the last chance there exists of developing the use of Hebrew, the importance of which I have never realized as I do now. What has brought home to me the value of Hebrew has been the realization of how little hope there seems to be of ever restoring the sense of Israel's unity in any other way than by means of that language. Nothing can be more visionary than to expect that the unity of Israel will in the future be based upon uniformity in matters of religious doctrine and practice. Hardly less visionary is the hope which we might repose in a Jewish centre, the realization of which is a thing of the very remote future; and even in case such a centere would be established, something else besides its mere existence would have to exercise the function of uniting Israel in the lands of the diaspora. The only means capable of exercising such a function is the Hebrew language. At present we can not expect it to develop all the vigor and wealth of a spoken language but there is every reason to believe that it can attain a high degree of development as a literary medium sufficient at least to maintain a cultural unity among all the Jews ofthe world. Out of this cultural unity would arise the spiritual unity which would be independent of uniform beliefs and observances.

= When I spoke of the need of cultivating the Hebrew language before the special class of the Institute in my remarks yesterday (present were Dushkin, Berkson, Chipkin, Mrs. Aaronson Bricner, Rosen, Isaacs and Honor) they acted at once on my suggestion and thenceforth carried on all their discussions in Hebrew. On the other hand, when

I tried to persuade some of the Seminary men to do the same thing, their reply was that they had never had the opportunity of learning to speak Hebrew. No one is more to blame for the lackadaisical spirit among the Seminary students for the general lack of initiative and enthusiasm, and particularly for the step-brotherly attitude towards everything that makes for a real revival of Jewish life than Dr. Schechter. One could hardly credit so well informed a man with such smallness of soul. Out of a personal dislike for some of the Hebraists, he ordered that the Seminary subscription of the Hashiloach be discontinued. The students in whom all courage has been stamped out by the scholarships which they receive from the Seminary have not ventured to utter any protest.

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Thursday, March 4, 1915

On Sunday, February 21, I was asked to preside at a meeting of the Young Judean Society that was held at the Y.M.H.A. building. This was one of a series of meetings arranged by the Y.J.Society held during the three days Feb. 20-22. The object of the particular meeting at which I presided was to interest students and teachers in Young Judean work. As usual at these occasions, those that had already been interested were present. I do not think there was any one who first became interested in the work that evening. The program consisted of a number of short addresses interspersed with discussion. Pool dwelt upon the need of making Y.J. work supplementary to that of the synagogue. Lipsky emphasized that the Y.J. society was primarily for the purpose of making Zionist propaganda among the children. Religion was to be subordinated to that aim. Cowen gave an interesting talk on the attitude of the Social Settlements towards Zionist and Jewish work. It developed that the settlements which were most hostile to that kind of work were those that were maintained and directed by Jews. Prof. and Mrs. Gottheil were there and I thought it was my

duty to call upon the former to make a few remarks. He mentioned that he had come from the meeting of the Jewish Historical Society where they had been discussing, among other things, such vital questions as "The first Jewish advertisements in Canada papers during the 18th century." He complimented the J.Society on its dealing with live Jewish problems.

In spite of this compliment, however, I feel that something is fatally wrong with Jewish life if it has to leave such important work as spiritual and moral education of thousands of children in the hands of a few youngsters.

Another problem into which I have practically been led against my will is that of the Y.M.H.A. The position of that association is growing more anomalous every day. With the opening up of various recreation centres, many of the boys are beginning to desert the Y.M.H.A. I am taking advantage of every opportunity that presents itself at the biweekly meetings to impress upon the Board the futility of carrying on the work without a distinctively religious aim. I hold up to them the example of the Y.M.C.A. and am gradually bringing up before them concretely the issue whether its activities are to be carried on by men who are scoffers at things religious or xxxx by Gentiles who are in no position to influence the boys even morally. They have, e.g., a Gentile as their gymnasium teacher. In the Y.M.C.A. they make it a point to have every gymnasium master familiar with the Bible, so that whenever any occasion presents itself, they avail themselves of that knowledge. As an instance of how our boys who go to the gymansium are without any kind of moral influence in the building I mentioned the case of the Purim festival at which a number of them were present. I learned that they indulged in the dirtiest jokes and stories conceivable right there in the building of the Y.M.H.A at the Purim dinner. These remarks I made the day before yesterday at the meeting down town.

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Saturday night, March 5, 1915

Besides the new light in which the Hebrew language has begun to appear to me of late, my mind has also been at work upon two other problems. The one has been the need of recasting the instruction in history as carried on in the religious schools. Thus far the history which has been taught in these schools has been little else than the actual stories as given in the Bible, regardless of the fact that most of those stories are legendary. Adopting as the aim of instruction in Jewish history to lead the child to identify himself with the Jewish people, we should employ as content only that which comes legitimately within the concept "history." Of course, from an educational point of view the problem would be how to find historical material which shall meet the requirement and at the same time be interesting. To be that it would have to be rich in detail and centre about some personality.

Another subject about which I have been thinking of late, and which I have been discussing with some of my pupils is the one of developing a sense of the divine presence in connection with the commonplace interests of life. It has occurred to me that it might be feasible to teach children ~~thank~~ these verities which we wish to impress upon them, as emanating from God. If as a result of philosophizing we have come to the conclusion that God is nature or the spirit of nature, why may we not extend the use of the term God in our instruction as well as in our own philosophical belief? Thus instead of saying to the child "Do not put your hand into the fire because it will burn you," we should say, "God forbids you to put your hand into the fire. He will punish you if you do." And in this way we might teach the child that every law of nature which has to do with hygiene is a divinely commanded law. There is surely apt to be more sincerity in speaking of natural law as divinely ordained

than of ritual customs and practices. Besides, it would cultivate the habit of associating the divine with the secular affairs of life, as well as restore to religion that content which by right should never have been removed from it, were it not for the fanaticism of the teachers of religion hitherto. The only objection that might be entertained against such a suggestion is that the child would be trained to regard the results of experience thus far obtained as final. This objection, however, would be removed if it were borne in mind that such religious instruction as is here suggested is only possible on condition that the child be made to realize that our knowledge of what is really the law of God is a developing thing, but that we are in duty bound to live up to whatever degree of knowledge we have attained.

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Tuesday, March 16, 1915

I returned this morning from a trip to Boston where I stayed since last Friday. I went primarily at the invitation of the Harvard Menorah Society, but I felt that it was also important for me to speak before the Junior Congregation of my brother-in-law, Rabbi Phincas Israeli's synagogue, the same congregation that I addressed last December. The following is the substance of what I said:

The Sidrah of the week being [illegible] I took advantage of the text "Moses blessed them together" with the rabbinical comment thereon to the effect that he said, [illegible]. Now that the outward organization of the Junior Congregation was complete, there was need for individual effort and zeal.

I then passed over to a broader application of the term "Shekinah." The Yiddish language has some very expressive terms in its vocabulary. An analysis of some of these terms will aid us in getting an insight into the inner life of our people. Note for instance the term [illegible] which is often applied to a stunted, stout, pock-marked, long nosed little Jew. Evidently another kind of

beauty than aesthetic beauty is described by the word . Similarly, the phrase deserves particular study. It would be applied to the person from whose countenance there beamed contentment, serenity, peace with himself and with the world. This type of countenance is rarely to be met with today. In its place we have the restless, anxious and worried look. The face of the Jew suffers from .

Now, as to the causes for this absence of . I made use of the rabbinic passage . Under I dealt with the inertia which asserts itself in us not during work hours but during our leisure. Instead of using that leisure for recreation mentally and physically we indulge in enervating pleasure. I took occasion to denounce the passion for card playing. Under I dealt with the inordinate ambition which drives people to melancholy and suicide if balked. I treated as the revelry which is only the obverse side to the for it is based on the belief . Under I took occasion to speak of the loss of principle and idealism. I gave the instance of an article which appeared in the columns of the new Jewish paper "The Day," in which polygamy and polyandry were discussed as not vicious in themselves but as customs which obtained in certain countries because conditions demanded it. Hence the author concluded that the moral law as arbitrary and man-made. Under I denounced the mania for useless aimless organization which is prevalent at the present time. I quoted the story of by Frischman.

The audience "enjoyed" what I had to say, but I am very sceptical as to whether even a single person was moved in the slightest to change his mode of conduct. The reason I mention it is because among the Christians there is going on at the present time quite a revival movement with "Billy" Sunday at the head. Every one of his ad-

dresses makes converts by the hundreds. They certainly take their religion seriously. Our people do not.

After the lecture a number of my brother-in-law's friends came up to his house. Among them was the Hebrew writer Ezekiel Leavitt. Judging from some of his writings that I have seen he ought to have gotten along quite well. Still, I understand, he has quite a struggle to make a living. He is issuing a Yiddish sheet in Boston known as the "Yiddish Stimme," which is merely an advertising sheet with a poem and article by himself.

The following morning I was asked again to say a few words to the congregation. That being [illegible] I interpreted the rabbinic passage [illegible] that the future redemption will also be something out of the ordinary or miraculous in its nature. It will only come about through a policy of middle-roadism, which with our people that are usually given to extremes, is quite miraculous. [illegible] (The allusion to the [illegible] was to be found in the weekly portion.) I concluded by saying that the chief difference between the "miracles" of old and those that will bring about the final redemption is in the matter of gradualness. In the first case it was . In the latter it is

In the afternoon some visitors came to the house. The first was Pokroisky who is the secretary of the congregation. He is short and inclined to be stout. His face is full, his hair rather blond, and he has moustache but no beard. He is very hard of hearing and his voice is quite high-pitched. He seems to have studied as a "Yeshiva bachur" in his youth; he now and then attends the lessons of the "Havra Shas" which meets in my brother-in-law's synagogue and occasionally reads Gemara himself. In his conversation with me he was interested to know whether I still keep up the study of Talmud. He seems to have quite a fair competence which he derives

from real estate which he owns. He appears to me to be the best, most Jewish and most enlightened person in the entire congregation. His power and influence exceed that of the president, a man b the name of Pinansky who is greedy for the office and who therefore plays politics whenever he is on the point of losing it.

From what I have learned, Pokrovsky himself would be equally eager to occupy the presidency if he were not deaf. But he serves credit for not permitting his affliction to get the better of him, and for doing a great deal of constructive work in the Jewish community of Roxbury. The congregation is indebeded chiefly to him that it has an English speaking minister, and that it makes involuntarily amost some provision for the children and the young people. He is also the founder of a "Gemilath Hassodim" association, which is doing considerable good. There are other and similar forms of activity in which he is engaged, all of which prove him to be one of the few public spirited men of the Roxbury community. The story that he told me of his experience revealed one very interesting fact, and that is that there are in that community a number of people who are really anxious to hold office in Jewish communal organizations, and that it is this ambition chiefly which unlosens their tight grasp upon the quickly acquired wealth which they possess. It is evident that as long as holding office in a Jewish institution is deemed sufficient an honor to strive for there is some hope for the community surviving. The only question is, whether this tendency simply represents the momentum of Jewish social life in Europe and is kept alive mainly through the segregation of the Jewish population in certain parts of the city. As it is Roxbury, Dorcester, etc. constitute to all practical purposes a Ghetto.

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Wednesday, March 17, 1915

Later in the afternoon Tomaroff came. From appearances he seems to be an efficient Hebrew teacher, quite contented with his calling. He makes his living from teaching in the Hebrew school and giving private lessons. He is a small dark featured person, with a rather expressive face. The conversation which was at first carried on in English, was afterwards carried on in Hebrew. We were joined by a young man, Lasker, a civil engineer out of a job who is after me to get him into social work, and Rubenovitz, a rabbi and Seminary graduate, who in spite of his mannerisms and elongated shape makes an interesting partner in conversation.

In the evening my folks took me to Leavitt. We found him and his wife in a very poorly furnished but neatly kept flat. The conversation was not very brilliant. It dealt to some extent with his relations with Reb "Velvele" Margolies. Lillienblum the Hebrew writer and author of etc. with his recollections of Judah Steinberg's manuscript copy of the now well known . This Margolies issued twenty odd years ago (I think he said 27) an anathema against Tchernovitz' ( ) articles on the Shulchan Aruch. This aroused Lillienblum's indignation and he had Leavitt who was then his secretary pen a letter to Margolies. Of Steinberg's manuscript he told us that Frischman (?) and a Hebrew editor of a well known series whose name has escaped me, ridiculed its contents. The only one that came to its rescue was Perez. Besides these facts the rest of the conversation consisted of very small talk.

Sunday afternoon I spent some time at my brother-in-law's school where the children held a much belated Purim entertainment. Various reasons were given why it was impossible to hold that entertainment earlier. The entertainment was attended by a large crowd of men and women and children. The first part during which I stayed consisted of Hebrew

recitations and a Hebrew play written I believe by Tomaroff. The play was inordinately long, yet the children who participated in it seemed to enjoy it. But the audience was restless and noisy. The boy who recited the legend about Abraham first in Hebrew then in English said "Some one squealed on Abraham that he did not worship the idols."

In the evening my brother-in-law met his Bible class at his house. It consisted of about seven young men and nine or ten girls. Most of them I learned later on are not children of parents affiliated with the congregation. They represent the more intelligent young people of the poorer class, whereas the fact that those connected with the synagogue are somewhat better off has something to do with their children's indifference to any such pursuit as Bible study. So the minister has to go outside of his congregation to get people to do any work with in order to persuade himself and the community that he is earning his salary. I was little exhilirated by the discussion in which I took part. It turned about the question of orthodoxy and reform. It did not prove a hard task to convince them that Reform was allwrong.

By that time I began to feel as though I had been loafing these last few days and I was eagerly looking forward when I would get through with my talks before the Boston Menorah and Harvard Menorah societies. I have among my notes a copy of the lecture which I dictated to Miss May my secretary. It was practically on the same lines of the lectures I gave two years ago in Boston (see beginning of book). I named this lecture The Meaning of Judaism.[2] It marks a deepening of the ideas I advanced at that time. I designated as the characteristic of the ethnic energy or of the collective mind of the Jewish People, the tendnecy to rise to a degree of self-consciousness that is quite analogous to the self-consciousness as it manifests itself in the individual. The points of analogy are the possession of memory, the formulation of an ideal and partial exemption at least from the power of exterior causes.

These three aspects are present respectively in Israel's aptitude to make its history the basis of its religious experiences, to frame a Messianic ideal and to withstand the disintegrating influences of exile and diaspora. Much of this was practically the same as I had given before the Collegiate Zionist League on Jan. 10, although there I ~~xxx~~ treated this only indirectly in connection with the question as to what was the Jewish Philosophy of Life. But in my own mind I worked out the idea still further and made use of it to distinguish between the nature religious of the heathens and the ethical religions as represented by Judaism and its daughter faiths.

The Menorah Society at the Boston University consists of Jewish students at the Law School there. There were between twenty-five and thirty students when I spoke there. Among them were about four or five women. They seemed to be interested in what I had to say, but practically only one student had the courage to discuss some of the problems I raised. He was a short statured young man, blond face, with dim eyes behind glasses and he spoke with a foreign accent. The chairman who introduced me was not only foreign in his ~~xxxx~~ accent but in his entire bearing, and manner of introduction. From his crude remarks I inferred that the Society was just in its infancy and had not yet learned to walk.

The group at Harvard Menorah to which I gave the talk consisted of about the same number of men as on the previous occasion. Before introducing me the chairman read some interchange of letters with Prof. Frankfurter in reference to the Jewish students who have been stranded in Switzerland on account of the war. There are about 2000 of them in Lausanne, Basel, etc. Many of them, particularly those who fled from Belgium are entirely homeless. Even the matriculated students are practically starving. In reference to this Frankfurter whom I have just named, I have learned that he has achieved a phenomenal career. He is only a man in the early thirties, and a graduate of the N.Y. Law School in 1906. But so great is the reputation for having won various cases

which he conducted for the U. S. Government that Harvard appointed him full professor of Law.

I gave the above lecture though somewhat more elaborately developed than at the other Society. I used as my text the appeal of the chairman to extend aid to the Jewish students in Switzerland, contending that it was a pity that we should have no other bond of unity except sympathy aroused by suffering. I urged the need of developing a band of unity that would be based upon a common spiritual interest and that would not be at the mercy of vicissitudes of time and circumstances. Such a bond would be established if there were a concerted effort made on the part of intellectual Jewry to arrive a a true understanding of the meaning of Judaism. But by far the most interesting part of the evening I spent in the discussion after the lecture. The usual practice is to go from the Phillips Brooks Hall where the lecture is delivered, to the dormitory room of one of the students and there a number of those who are interested put questions bearing upon the subject that had been dealt with in the lecture. The room is usually fitted up in the characteristic style of the college men with all sorts of pictures anc ollege trophies and souvenirs, and the boys seat themselves in chairs and on tables, and from out the fumes of smoke which they puff out proceed sometimes clever, sometimes silly at times serious and at times frivolous queries on the matter in hand. One of the fellows I met there this year was present when I gave the series of talks before the society two years ago. His name is Brodsky and he is the son of a semi-modernized orthodox Rav in Newark. This student displayed quite some acumen both that time and this in the searching questions that he put to me, and judging from them one would conclude that he was an extrme radical. Yet the fact is that he was the first one to start last winter a daily minyan in the dormitory rooms of the college, which minyan kept up until the mid-year examps; and he intends to join the Seminary next year, as things look. The only, to me, dis-

cordant note was struck when I happened to make some slighting remarks about Sunday school teachers, and from the hearty laught that it aroused I saw at once that quite a number of those who were gathered in the room were engaged in teaching in religious school. This I deplored in my own mind because it again showed me that only those who derive some sort of material benefit from Judaism can be gotten interested in it. I left for New York with the 12:00 midnight

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Thursday, March 18, 1915

Last night I attended a meeting of the Trustees of the Bureau of Education of the Kehillah. The meeting took place at Mr. Marshall's house. The only ones present were Mr. Marshall, Dr. Magnes, Dr. Benderly and myself. The report which Dr. Benderly rendered pertained only to the moneys of the Bureau. The fact that stood out clearly was that Dr. Magnes was the mainstay of the Bureau. He has successfully solicited thousands of dollars from people who are completely estranged from Judaism.

After the discussion of the report Mr. Marshall touched upon the advisability of establishing an understanding with Dr. Schechter. He mentioned the fact that Schechter found fault with the Bureau on the ground that it leaned too much to the side of nationalism and paid little or no attention to religion. Dr. Schechter proposed that a man like Rabbi Jacob Kohn (his pet) ought to be on the Board or ought to have a hand at least in the work of the Bureau. Dr. Benderly replied that if Kohn would be admitted into the Bureau orthodox and reformed Judaism would also have a right to be represented, which would mean that men like Rabbi Jaffe and Dr. Harris ought to go on the board. What a confusion would then result. Dr. Benderly would have to spend ninety percent of his energy in politics and give only ten percent to the work. Both Benderly and myself then dwelt upon the unreasonableness of Schechter's attitude and the evil effect that it has upon all of us who naturally had a right to expect encouragement instead of opposition.

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LINEDGE No. 2513P GOLDSMITH BROS. 77 NASSAU ST., N.Y.C.
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Sunday, March 21, 1915

I spoke this morning at the meeting room of the Kessler Theatre, where the Jewish Institute holds its Sunday morning lectures. Last year when I spoke under the same auspices I gave my address from the stage of the Theatre, and I had before me an audience that more than half filled the main floor. Today I was directed by various by-paths to the meeting room upstairs. There I sat with Richards in a kind of cloak room until he thought it was time for me to start. When I inquired into the reason for the change, I gathered that the organization had suffered a decrease in its funds, on account of the general depression. From what I could see the only one vitally interested in the Jewish Institute is Richards himself who earns his living from it. But Richards is the very last person to succeed in an undertaking of that kind.

The room I spoke in was one of the regular lodge rooms, long and narrow with a dais at each end of the room upon which were mounted three elongated chairs. In front of each dais was a small pulpit. In the middle of the room was a kind of small wooden object that looked like an altar. There were three rows of benches on each side of the room arranged lengthwise. There were about 5/6th soccupied. The audience was quite attentive, and judging from the questions that some put to me after the lecture I may say that I was followed quite intelligently. It took some time before I could overcome the oppressive effect of the dismal surroundings. What I said was in part, as follows:

Among the terms that have become current in Jewish thought is "Jewish Culture." This phrase acquires meaning only when viewed in the light of the Jewish struggle for existence which gave birth to it. In the past the Jewish people utilized its religion as a means of self-defense. Though this was not the main use to which religion should be put it served that purpose quite well. This is analogous to the case of an army that turns its provision waggons into a barricade.

Living beings often resort in their struggle for existence to the device of taking on the color of the environment or taking flight in obscurity, e.g., butterfly and cuttlefish. Not so a people. Nothing is more fatal than resemblance with surrounding social existence or obscurity. A nation must feel that it possesses a distinctive individuality worth maintaining. This requirement was fully met by religion for the following reasons. 1. It stood out in sharp contrast to the religions of the day that were largely based upon ignorance and superstition; and 2. because there was practical unanimity as to the beliefs and practices of their own religion. But in our day neither of these reasons is any longer in force. Many evidences of more enlightened and liberal faiths are everywhere evident, and, there are few of the thinking classes among us that agree on the principles of and observances of religion. Something else than religion, therefore, must give Jewish life what religion gave it formerly, namely distinctive content and a basis of unanimity. Jewish culture seems to give promise of fulfilling these conditions. I defined Jewish culte as participation in the collective mind of the Jewish people. At this point I dilated upon the nature of that mind.

Such participation implies among other things first and foremost the cultivation of the Hebrew language in which the collective mind has found expression. A language reflects the inner soul of a people. I quoted the instance from Trilby. Pointed out also the inadequacy of translations by mentioning the case of . Took occasion to point out that not only the change of language but also change of names made for assimilation . Pointed out the various phases of cultivation of Hebrew language. In elementary education in the self-education of adolescents and by means of an increased demand for devotional and synagogual compositions to be competed for by the various writers of the day.

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Monday, March 22, 1915

I have just concluded reading a book loaned to me by Dr. Schechter. It is called The Failure of the Higher Criticism of the Bible by Emil Reich, Nesbit & Co., 1905, pp. 193. In it the author takes the attitude of xx a layman who has neither the time nor the technical knowledge to disprove Higher Criticism by means of a detailed analysis of its results. He simply gives vent to invective on the ground that the very method, point of view and motive of Higher Criticism are to be condemned. The method is that of the xx inquistorial judges, who on account of the learning which they were reputed to possess from the time the Universities like Bologna established law schools, and who as a consequence are out of touch with reality, are more interested in upholding their reputation than establishing the truth. The parallel which Reich draws between the accusing, bull-dozing and insinuating remarks of the judge in a case of one accused of sorcery and the assumptions and insinuations of the critics is quite striking. As to the motive, he intimates that Antisemitism is largely responsible for the eagerness which the Higher Critics display in tearing the Pentateuch into shreds (174,175). Among the interesting points in the book are "the argument from bordern nations", his theory of the foreigner" to the effect that "his very status as a foreigner quickens his energy, his wits and endows him with a certain superiority over the native population, and his theory of personality to the effect that the great nations are cephalic, i.e., the product of great personalities.

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Tuesday, March 23, 1915

Last night there came to see me Friedland, the principal of the National Hebrew School, with a tale of woe about his school. That school was organized about five years ago by a number of young men and women on the East Side. At that time they were nearly all single, but now many of the young men have married and have lost interest in the

Dinner
at the
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institution and likewise the young women whose interest in the work was largely stimulated by the hope of meeting in connection with it young men who might become their life partners, cease to take an active part in the work as soon as they realize that they have to look elsewhere for that purpose. The result is that the institution which has an annual expense of $8000 for which it gives a thorough Hebrew training to 480 girls and about 70 boys, is on the verge of closing its doors on account of being $1000 in debt, without any prospect of being able to meet it. The income of the institution is largely derived from the tuition fee which amounts to about $6500 per annum. The rest would be made up by two balls and entertainments which were given in the course of each year. But with the falling off in the number of young people, the last affair brought in only $100. I found myself totally helpless to do anything for Friedland except to promise him a letter of recommendation and a few names of people he might xx turn to for aid.

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Saturday night,
~~Wednesday~~ April 3, 1915

On Thursday night, April 1 I attended the annual dinner given to Dr. Magnes by the Society for the Advancement of Judaism. Like the two preceding dinners, it was given at the house of Mr. I. Unterberg, who is the president of the Society. This society consists of those who about four years ago organized themselves for the purpose of enabling Dr. Magnes to do communal work without being compelled at the same time to earn his livelihood by holding a pulpit. Those who belong to this society contribute from $0 to $250 per year towards his support. The lion's share of that support, however, comes from Mr. Felix M. Warburg In all he receives about $7500 per year.

Knowing beforehand the nature of the annual dinner, I was not at first in the mood to attend. But my better reason convinced me that no good can come from keeping aloof. When I arrived I found most of the guests assembled in the library room upstairs, and after a little

while spent in greeting and chatting we went down to the dining room where an elegantly set table running diagonally met our eyes. We were all duly "capped," we all washed our hands, and stood silently till the waiter came around with the "matzoths" in a silver tray, and all of us made the [illegible] in due form. We were as elegantly orthodox as we possibly could be, so that I felt almost a heroic thrill when I dared to remove the cap after we got through with the meal -- I certainly would not have thought of doing so while we ate -- for no other reason than that it annoyed me.

I was seated next to Dr. Magnes. On the other side of me a place was reserved for Mr. Nathan Straus. But he failed to appear and before we were far gone with the meal Mr. Felix M. Warburg came and took that seat. The first thing he did was to ask me to tell him who was at the table. I did so as well as I could. He proved a very interesting neighbor. He was brimful of juests and stories. There is no doubt that he is as democratic as it is possible for one in his circumstances to be. The only misfortune is that he does not seem to me to possess the depth of character that might have rendered him a power in Jewry. He is not interested in Judaism for what it means to him but for what it might mean to the masses whom it might keep out of mischief.

When the meal was over, Mr. Unterberg called upon Dr. Magnes to deliver his message. Personally I was very much disappointed. I heard practically the same thing numberless times before, except that this year he said even less. He simply described the work of the various departments of the Kehillah far more prosaically with far less detail and less comprehensiveness than last year. As far as I can see he lacks executive ability and could not of his own accord carry out any piece of work great or small. I am sure that if not for the remarkable organizing talent of Dr. Benderly and the latter's insistence upon Magnes that he secure the money to run the Bureau, things would have stood exactly where they stood five years ago. But little as I admire Magnes' ability

-- of which I am convinced he possesses very little, I do not believe that I am false to myself if I make it my business to sing his praises ever where. In the first place, I do it because it is better that a man even of his mediocre ability should be given chance to do whatever he can to build up the community than that no one should be entrusted with that task. In this vast Jewry there are no Jews who can be said to be popular. He is practically the only one who has achieved some degree of popularity. The consequence is that if his hands should not be upheld, there would be no one that would be entrusted with the leadership of the community and the chaos of communal life would become still more hopeless. Secondly, I apprehend that any disparagement of his work on my part might be due to a touch of envy rather than to a sincere desire to have the truth known. I therefore force myself both to see and show the side to his work which is beneficial.

After he got through Mr. Unterberg called on Warburg to say a few words. The latter spoke very smoothly and elegantly of what a privilege it was to enable a man like Magnes to do this work for the community. I came in for a share of encunium together with Dr. Benderly which I must frankly admit I in no way deserved. He spoke for instance of what I did to improve the moral tone of young men in YMHA while I know that it amounts practically to nil. This is an illustration of how people get credit for what they never do. But I am convinced that much more is gained by giving too much praise than by withholding where it is due.

I was called upon to speak next. I opened with a comment upon the distinction that M. drew between the content and organization of Judaism. He disclaimed all attempts to deal with the former. I pointed out that he was really teaching those present the content of Judaism by giving them comprehensive view of the community. The sense of community is more than doctrine or practice the essential content of Judaism.

I then spoke in praise of the patience and perseverance displayed by M in building up that community. The story of the man who said that you can even carry water in a sieve, if you have the patience to wait till it freezes, was applied by me to the Jewish community which is apparently impossible in view of the altered social conditions that now obtain, yet if we shall have patience enough till the forces that make for cohesion will set in, we shall have a Jewish community even under modern conditions. "Rome was not built in a day" has its Jewish version in the story about "Aba Colon" (Shir Hashim Rabba). I made use of that story to point out that only he who can take a broad and all inclusive view of Jewish life is in a position to give it permanence. Friedlander made the point that M. knew how to interest the and he compared him to Atlas. Benderly credited him with helping to create a cerebral Judaism, the present one being ganglionic.

Last night I spoke at the YMHA services. The audience though far from filling the auditorium was fairly large so I was told, considering the lateness of the season. I noticed that very few if any of the old people that used to attend these services in former years were present. The audience consisted almost entirely of young men and women.

As introduction I took the passage from the Haggada to point out the need of celebrating Passover not in the spirit of commemorating a past event but of noting an ever present truth. That truth is that Passover gives us the opportunity of learning what God is. It tells us that God is the power that makes for freedom. This is a more comprehensive conception than Arnold's because it includes a phase of human progress - conquest of inanimate nature which is not reckoned with in his ~~dogma~~ definition of God as the power that makes for righteousness. Besides, God as the power that makes for freedom is less abstract and remote. It is a God each one can experience ( ) because

each one has an immediate awareness of this inward striving to liberate himself from the besetting forces of earth and temptation. Men are not born free and equal, but are born to become free and equal. It is the goal of all social endeavor to bring about equality in the inequality into which men are born. It is the goal of spiritual endeavor to make man free. The tendency to retroject in the past that which we hope to achieve in the remote future is a common one. The retrojection of the notion of the Garden of Eden into the beginnings of man's career upon earth instead of into the future of the race are cases in point. Freedom which is the reflection of God's nature is the freedom that is synonymous with personality, character and will.

The realization of such freedom is even more difficult in an aggregate of human beings than in the individual. The mob mind is even more of a slave to the hereditary and blind impulses of human nature and knows less of self-matery than the individual. The Jews as a self-conscious group have proved to be the only exception to the law of the crowd, because in them the God that makes for freedom made himself most felt. It was this self-mastery that gave the Jewish people exemption from mortality or the angel of death ( ). Having that freedom which means national personality, the Jewish people was never totally bereft of that power of initiative and reflection which saved it from losing itself in its environment.

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Saturday night, April 10, 1915

I find myself at the beginning of a new spiritual enterprise which holds out great promise. The very opening up of a new vista of possibilities is exhilarating. I refer to the new movement that has been started by some of my friends on the West Side to establish a Jewish communal centre. For the last three or four years I have been urging Joseph H. Cohen to induce his friends to establish an institution that would not only provide a place to worship for the elders and a school

for the children but also an opportunity to all affiliated with it to develop their social life Jewishly. As a result of my general reading and thinking I have come to the conclusion that religion derives its vitality from the social activities with which it is bound up. Detached from social life it becomes an empty formalism and a corpse which no amount of tinsel can render attractive. Cohen grasped my idea at once, and took steps to have it realized. A little over two years ago he called together at his house a number of people and invited me to explain to them the kind of institution I wanted them to establish. In the meantime most of those who were present had become pre-occupied with their own affairs, these years having been particularly strenuous, and the whole matter was left in abeyance. The various philanthropic and educational institutions in which Cohen and his friends are interested claimed all the attention that they could devote to things Jewish, and so nothing further was heard about my scheme.

Suddenly the undertaking was revived. When I saw Cohen, Fishman and Rothstein at the Magnes gathering, I was told by Cohen that they had organized, and were determined to carry out the plan of having the kind of institution that I had been dreaming of. Since that day Cohen has been frequently in touch with me. I have had most interesting discussions with him as to the attitude I ought to take if I am to identify myself with the movement. I told him that I had a definite conception of what Judaism ought to be. That conception was based upon the principle that one could only be a Jew by reckoning with the whole of Israel and not with any part of it merely. This principle supplies enough of the positive and constructive to permit considerable latitude in the form of worship without the possibility of injuring the essentials. For that reason I would leave the question of form of service to the members themselves. If they insist upon having the sexes seated separately, I shall certainly not object. And if they insist upon having them seated promis-

cuously, I shall not oppose them either. If I am to have anything to do with that organization I should make it my business to prove that there are weightier problems that Judaism must deal with than those that have to do with the form of worship. I could only do this by openly declaring that the members themselves were at liberty to adopt whatever form of worship they preferred, so long as they would not ~~xxxx~~ trench upon such matters in the ritual as are connected with the fundamental principle previously laid down. Thus, if they were to show a tendency to relegate Hebrew, or the hope for the rebuilding of Zion, I would vehemently oppose such a move. Outside of that they could do as they pleased.

But Cohen was not satisfied with such a stand on my part. He wanted me to come out strongly for traditional customs even in the matter of worship. I parried, however, every one of his arguments. All that I conceded was that it was necessary for me to be tactful and circumspect, if I wished to have my views accepted. But I was determined to have him and his friends know the ultimate purposes I had in mind, so that they would have no reason to say afterwards that I had misled them.

Since that discussion in which the above points were touched upon I had the opportunity of seeing Cohen once again and reading to him some of my notes on Genesis. I did that purposely so that he should know fully how far my radicalism went. He was not at all surprised at what I stated in those notes, since I have had occasion throughout the many years of my acquaintance with him to explain to him my conception of the Torah.

Today he came with three of his friends for the purpose -- as he expressed it -- of getting my views on the subject and becoming more intimately acquainted with my conception of Judaism. Those present besides himself were Fishman, Rothstein, Beier. I have known Fischman to be a successful merchant, a strictly observant Jew and deeply in-

terested in the work of the Down Town Talmud Torah. He is not troubled much by the abstract problems of Judaism, but is ever ready to assist the Jewish cause in a practical way. Rothstein is a unique type. He is a thoroughbred American and a sincere observant Jew, but neither his Americanism nor his Judaism is as characteristic of him as his humanity. If the bourgoisie can produce saints, he certainly is one. There is no act of kindness that is at all within his reach that he would not go to any lengths to do for any one in the world. Of Beier I know nothing, as it is practically the first time I met him.

These four men spent the afternoon at my house. I made it clear to them that the importance of having a Jewish communal centre is far too great to allow the question as to the seating of sexes to interfere with it. I told them that the main problem before them was how to Judaize or vitalize in a Jewish way a greater fraction of the Jews' life than is being done at present by the various Jewish institutions religious and educational. Fishman mentioned the point that it was not advisable to incur any criticism. In reply I said that they must be prepared to meet with criticisms of all kinds. In fact that they themselves should constitute a force of positive and constructive criticism by approaching the problem of Jewish life from a different angle from what has been the wont hitherto. Again Fishman interposed that since it was the object of the organization to establish an institution that should serve as a model to the rest of the community, it was essential to avoid criticism. I replied that if the institution would be successful in achieving its purpose, it would be ~~xxxxxx~~ imitated by those who adhered to different interpretations of Judaism. The institution represents a method in religion. We are practically adopting it from the Gentiles, because it is known to work successfully. Why will not other Jews adopt it from us, though their Judaism be different from ours?

After the discussion, Cohen who is a shul goer, suggested that we go to 85th synagogue for Mincha service. We all resorted thither, and drew upon us the curiosity of the regular worshippers, who at once surmised what it was all about.

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Saturday, April 17, 1915

The West Side movement is making headway. It is beginning, however, to meet with opposition. Samuel Hyman who is the president of the Yorkville Talmud Torah is making every effort to block that movement. His contention is that it would interfere with the work of the Yorkville Talmud Torah which, while well on its way, is still in need of considerable resources. At a meeting of the new West Side organization last Thursday, Hyman was represented by Mandelbaum, because Hyman himself is not on speaking terms with Cohen since the latter's son became engaged to a young lady whom Hyman wanted for his brother. Mandelbaum who played the part of an obstructionist at that meeting, said that he spoke in the name of both Hyman and Rabbi Margolis, when he advocated that the new organization wait at least a year before going any further. As a matter of fact, Mandelbaum in spite of his wealth and his religiosity is one of the most hard fisted men in the community and makes it his business to throw cold water on any communal undertaking, apparently because he is afraid that he might be asked to contribute to it.

This afternoon Mr. Ed Epstein called. He had been inspired by Hyman to persuade me to use my influence with Cohen that he hold back the movement. My reply to Epstein as to others with whom I had occasion to discuss Hyman's objection, was that the institution on the West Side had nothing of a philanthropic character. It is purely for the purpose of satisfying a need felt by those who are going to establish it. It was unmannerly to interfere, I claimed, with the attempt on the

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part of a large number of Jewish families to provide themselves with something that they anxiously and legitimately wish to have. Is it their fault that the Yorkville people have been bungling with the Talmud Torah for the last seven or eight years? I further advised that the only logical thing to do was to sell the synagogue and with the money thus obtained to complete the Talmud Torah building. It is only in that way that they will avoid the problem that they are sure to face otherwise and that is how to maintain both the synagogue and the Talmud Torah building.

Joseph H. Cohen came together with Fishman after Epstein had left. Cohen mentioned to me that a committee on constitution had been appointed with Judge Rosalsky as chairman. He wanted me therefore to draw up a statement of the purposes of the organization to be embodied in the constitution, as well as any other matters that I thought ought to be contained in it. We spent the afternoon in discussing the opposition that has developed. Both of them simply laughed it off. They told me how they successfully silenced Mandelbaum at their last meeting.

As I knew that the main purpose Cohen had in bringing Fishman to the house was that Fishman might become better acquainted with my views, I hinted in my conversation this afternoon that if the communal centre which they were to establish were to fulfil its function it would have to do two things: 1. providea Jewish social atmosphere; 2. deal with the intellectual aspect of the Jewish problem. To do the latter it would have to take a different attitude towards the spiritual leader from that usually taken by congregations. Instead of regarding the leader as spokesman or mouthpiece of views that the congregation holds in an unanalyzed state, whether they be those of reform or orthodoxy, the new organization will have to look upon him as one who is working out the true interpretation of Judaism in the light of modern thought. Under those circumstances the organization must be prepared to hear things from him that its individual members have not been in the

habit of hearing till now. It must recognize that just as the problem of Judaism must be met in a new way socially, so must it be met in a new way intellectually.

After our chat we walked over to the (branch Orach) Chayim synagogue where we found that we were late for Mincha. There we found a few dozen people some of whom sat in the back saying Thilin but most of them were listening to Dr. Hyamson reading and translating to them from the Yad Hachazaka. He spoke from the pulpit and had a large folio copy before him to which he would stoop every time he had to read a passage. Fishman remarked that there were no young men among the listeners. There were about four or five in the back who were indulging in pranks. As we left the synagogue we met a number of young fellows, the young sons of Orach Chayim members, playing ball in the street. They evidently enjoyed that much more than listening to Hyamson droning out passages from Maimonides. From there we went to the Pincus Elijah, the congregation of W. 95 Street of which Henry S. Morais was lately appointed rabbi.

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Sunday, April 18, 1915

I attended a meeting this morning called by Dr. Schechter at the suggestion of the Board of Trustees of the Seminary, to consider the matter of Seminary students doing some Jewish social work in the city. Those present were Schechter, Judge Greenbaum, Sol Stroock, Friedlander and myself. Nothing more was accomplished than coming to the conclusion that the outside work the men are doing at the present time ought to be adequately tabulated. This should have been done beforethe meeting. All that Schechter had with him was a meagre and badly arranged program of the outside work, gotten up by the boys themselves. It only went to show how much time is being wasted through his inefficiency. In addition to his inefficiency, the apathy of the directors and their ignorance of what is going on at the Seminary are re-

sponsible for the chaos that exists there. The two trustees who were present at the meeting this xxxxg morning had absolutely no knowledge of the difference between the Senior and Junior departments. Schechter however is clever enough to cover up his inefficiency by a display of Johnsonian inconventionality made to order. He thus overawes them and leads them to infer that he is a brilliant savant. Nowadays he makes use of these lesser occasions to swear and curse at the Germans with all the vulgarity or violence of a trooper.

I spoke this evening before a group of alumni of Educational Alliance Religious School. Not knowing what to speak about I asked them to put to me various questions and out of those questions I developed my theme. There was nothing new in what I said. From all appearances most of them were rather happy when I got through. They seemed to be too young to follow. I believe they enjoyed the dancing which I found them engaged in when I came, more than my talk.

Jacob Grossman showed me into one or two of the other rooms of the building to observe some of the activities. I found in one of them a number of young men between the ages of 25 and 30, so called graduates of clubs that used to meet in the Alliance building. They were discussing organization after having heard a talk by Judge Greenbaum. As I was leaving the building Fleischman, the superintendent, stated that in the course of the existance of the Alliance it accommodated over 20000 club members. Yet hardly any of them have been heard from once they left the institution. Out of 450 to whom invitations were sent, only 50 responded.

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Tuesday, April 20, 1915

Had a most heartening talk with Dr. Benderly. I came to his office about 4 o'clock and I found him discussing with Margoshes the

problem that the latter is working on in connection with his doctor's thesis. Margoshes is attempting to prove that the public school system is at present at fault in not reckoning adequately with the problem of the training of the children of foreign parents. He claims that as at present constituted the educational system tends to assimilate the foreign elements far too rapidly. History, he argues, proves that too rapid a process of assimilation of a social group can work nothing but harm both for those absorbed and for the native population. He therefore proposes that the Department of Education instal certain improvements in the curriculum and in the policy of selecting teachers for those schools where the overwhelming population is made up of foregin born or children of foreigners. He is of course mainly interested in children of Jewish parents.

This solution which Margoshes suggests proceeds from an assumption that more or less consciously underlies most of the work done by our Jewish social and philanthropic workers, if they may be said to have any philosophy at all. This new type of assimilationist is the most dangerous to Jewish life, because he is like the enemy from within who turns the very means of defense intended to keep out the foe into a means of destroying those within the fortress. I suggested to Dr. Benderly after Margoshes left that the latter was poisoning the minds of some of the young men who are active in the Bureau of Education by his attempts to convince them that Judaism has no future in this country.

My conversation with Benderly turned mainly upon the School of Jewish Communal Work that is to be established by the Ahilla. The purpose of that School will be to train Jewish workers for the different Jewish institutions of the country, religious, social industrial, philanthropic and educational. It is expected that in the first place, if a Jewish young man in his senior year at college will make up his mind to take up Jewish work as his calling, this communal school will

help him determine for himself which phase to specialize in. Secondly, if he will choose a particular field for which there are already in existence special training schools, as in the case of the Seminary and the Teachers Institute, that he will be sent to any one of them. In the case of the other communal work, the school will itself have to supply the more advanced courses to prepare the students for their respective specialties. This is all Dr. Benderly's creation and is certainly calculated to strengthen Jewish life.

What I had apprehended was that in order to avoid conflict or misunderstanding he would insist that the school be non-committal on fundamental questions touching Judaism. It was indeed a happy day for me to learn that he recognizes clearly that unless all the work in the school be animated by a definite conception of Judaism and Jewish life, it is bound to prove lifeless and futile, and he strongly intimated that here was my opportunity to instil Jewish workers with my beliefs as to Jewish life and religion.

As chairman of the Survey Committee of the YMHA that was appointed about two and a half months ago to make a study of conditions in the building, I called a meeting at ~~Macy's~~ Macy's in the office of Herbert W. Strauss. There were present besides myself Messrs. Strauss, Goldwasser, Mack and Hirshfield. I presented the report given to me by Rabbi Robison, the social and religious director. It gave some figures rather poorly compiled as a result of a month's study of the work done in the building. Of the ~~1664~~ 1664 enrolled on the membership list made up of the names of those who joined the institution for the purpose of joining some of its activities, only 581 took part in them during the month of February 1915. The last part of the report contained an account of the YMCA work as illustrated by the West Side YMCA, the largest branch in the city. The secretary of that branch stated that

the conscious purpose which animated both directors and workers was to teach that ~~xxxx~~ Jesus was indispensable in the life of the individual. They bring the young man into contact with strong Christian personalities, hoping in that way to influence their lives. I, therefore, urged that only upon the like attitude being adopted by our directors and workers is there any hope of the work developing the efficiency which it lacks.

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Wednesday, April 21, 1915

Last night I was present at the Board meeting of the YMHA. I presented the same reports as at the committee meeting, but much better digested and I made a strong plea for religious qualification of the workers. The report was very well received. Then Cecil Ruskay who is one of the directors, proposed that the YMHA permit those trained in its gymansium to take part in games and contests that the Mail is arranging to hold on a Saturday. This Ruskay is a young man in the thirties, a son of the late Mrs. Ruskay. With all her intellectual ability and intense Jewishness she does not seem to have made any impression upon any of her sons as far as Judaism is concerned. That Cecil takes an interest in Jewish matters is due to his having married a young woman possessed of religious longings and some intellect. He himself has inherited from his mother a fluency in writing, although he neither the patience nor the ability to do any literary work that might count for anything. On the other hand, he is quite deficient in analytical powers of mind and to the best of his intentions cannot understand Judaism except as a kind of romanticism with which he is somewhat in sympathy by ~~xx~~ reason of his literary tastes. He is, therefore, apt to make the most paradoxical suggestions when it comes to Judaism. This accounts for his attitude with regard to sanctioning the violation of the Sabbath on the part of the gymnasium boys. I was really stung into indignation at the loss of self-respect that such an attitude implied, and was

supported by all the others present. Ruskay was overruled with a ~~idxx~~ dissenting voice.

This afternoon the faculty of the School of communal work was organized. The meeting took place at Dr. Magnes' office at 4:30 P.M. The following were present: Benderly, Goldwasser, Magnes, Friedlaender, John Bernstein, head of the Heb. Shet. Guard Orphan Asylum, Lowenstein, head of the United Heb. Charities, Paul Abelson of Kehillah Industrial Bureau and I. The names of Leek, Frankel and Dr. Friedman were suggested as additional members of the staff and various names were suggested for giving courses in social and philanthropic work with women but no one was found suitable. Among the names mentioned were Sadie American, Lillian Wald, Miss Henrietta Szold and Minnie Loeb of Chicago.

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Thursday, April 22, 1915

Last night I had Friedlaender to supper. He referred to his experiences with his three lectures at Dropsie College on the Jews of Poland. With bitter disgust he related how that million dollar institution which had sent out invitations broadcast announcing his lectures on finely engraved cards which referred to the time those lectures would begin as "half after eight," succeeded in getting together an audience of about seventy people. "Frumps" was the term Friedlaender used for the class of people that came to listen to him. With the exception of Judge Sulzberger he did not consider any of them worthwhile. After all this fuss and expenditure of $300 for those three lectures! Such apathy on the part of our people towards ~~kxxix~~ things that do not concern their own immediate wellbeing is truly disconcerting.

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Friday, April 23, 1915

Last night I attended a gathering of Y.M.H.A. directors who met at the house of Herbert N. Straus, 1142 Park Ave., to greet the members of the General Committee of Fifteen that was organized to help the Y.M.H.A. This was the second affair of its kind. The first took place at F. M. Warburg's house. Last night Straus called upon Warburg, Schulman, Greenfield, Goldman, myself, Robison, Glukesman, Katzenstein, Schoening, Hyman - an ex-director of the association, - and Nam, president of B'klyn Federation of Charities. O, yes - Wolf, the product of the Y.M.H.A. who teogether with two silent companions is brought to meetings of this kind to show the new comers some samples of what the Y.M.H.A. can produce. The directors being of the merchant class, it is natural that they should employ the salesmanship methods, of advertising and exhibiting samples. Every one of us spoke in glorious terms of Y.M.H.A. work. I had the hardest time eking something out that would not amount to bald lying - for what can be said in favor of the work as it is actually carried on? I mentioned the importance of preserving the Jewish name from defamation by providing an institution for our young men that would prevent them from seeking admission into the Y.M.C.A. I furthermore emphasized the fact that the Y.M.H.A. deserves credit for manifesting that vitality which enables it to readjust itself to the needs of the community. The only break that occured that evening was made by Schoening, the gymnasium master, a Gentile, who instead of singing the praises of his work, told the truth and delivered a tale of woe about the competitive and commercial spirit that has crept into the men that make use of the gymnasium. I cannot but think with disgust of the hollowness and self-complacency of these successful bourgeoies who consider themselves deputed to teach morals and develop <u>character</u> in the growing youth.

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Sunday, April 25, 1915, 1 a.m.

I forgot to record that on the afternoon of last Thursday, I called a meeting of the officials of the Y.M.H.A. for the purpose of apprising them of the resolution of the Executive Committee that the officials meet at least once a week in conference to discuss whatever suggestions any one of them has to make, and then to have those suggestions go to the proper committee. Rabbi Robison was empowered to act as chairman. But as I had expected, Katenstein who is Superintendent, balked. This shows how money goesto waste in these public institutions because the directors allow chaos and inefficiency to thrive by their failure to organize the responsibilities of the officials on a business basis. The officials are busy a good deal of the time in outwitting one another instead of carrying on the work of the institution.

Today I had a slight altercation with Prof. Ginzberg. Every time we go out from the Seminary synagogue on the Sabbath to the faculty room he makes it his business to make some cynical remark at the practice of having each Sabbath a different student preach before the congregation. Today he said in his nasty satirical squak "When will the students be done with their preaching?" My patience gave way and I said to him that I did not see why he favored having those sermons at all if they were such a nuisance. I then added that after all scholarship does little more than study sermons that have become 2000 years old. His clever answer was a laundry bill of today you throw away, while one of Ashurbanifal's time constitutes an important discovery. He was called away, otherwise I would have answered him that his laundry bills are a greater care to him that Ashurbanifal's.

I just retruned from the sixth annual convention of the Kehillah which is taking place in one of the small halls of the Madison Square Garden. The attendance was the largest of any of the gatherings

thus far. Magnes' report was well delivered and well received. Friedlander spoke extemporaneously and failed to make much of an impression. He is only good in after dinner speeches. Semel reported on Industrial Bureau work in Yiddish. He is a natural and effective speaker. Cyrus Sulzberger on philanthropic work was not very interesting. Unterberg on religious affairs could not be heard. The address of the evening was Louis Marshall's. At first he reported from notes, then he read from manuscript. In the latter he took the people to task for their failure to respond to appeal for funds for the afflicted Jewsin the warring countries, and afterwards combated the idea of a Jewish Congress as likely to breed more mischief than good.

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Tuesday, May 4, 1915

Sunday morning at 10 o'clock I was present at a meeting of the Proposed University Zionist Society which took place in 1007 Aeolian Building (Offices of Nathan Straus) which houses the Provisional Executive Committee for General Zionist Affairs with Brandeis at the head uses as executive offices. It was an odd group of people I met there. In the first place there was Brandeis whom I then met for the first time. There was nothing aggressive or ove whelming about his personality, nor was there anyting striking in any of the remarks that he had occasion to make. I instinctively compared him with J.H. Cohen, and I said to myself how much more would a man like Cohen have xxxxx shone even in that little gathering. I cannot imagine the latter to have acted as tamely as Brandeis did. Probably it is due to a certain element of repose and serenity wanting in Cohen. I hope I shall have occasion to learn more about him at subsequent meetings. Prof. Gottheil read the report of the Committee on organization. People have done much to prejudice me against him, though all I can discern is a certain insinuating manner which is not of the pleasantest. Otherwise I have observed

nothing in him that could account for the little popularity he enjoys compared with the amount of propoganda and literary work that he has done for Zionism. He quoted in connection with his report a letter from Dr. De Sola Pool to the effect that the proposed organization ought to come out "honestly and frankly as snobbish and cut the CCNY graduates who later on become half-baked lawyers." This is from a man who is supposed to teach religion and spirituality! No doubt he is clever in a way. But does that entitle him to be such an ass? The other members present were men much younger than either Brandeis or Gottheil. I recall Saprinsky, Sachs, Cohen, Hurwitz and two or three others.

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Wednesday, May 5, 1915

Last Monday I had the students of the Special Class of the Teachers Institute come to my house to talk over the situation as far as their work in the Institute was concerned. Present were Dushkin, Berkson, Chipkin, Brickner, Isaacs, Honor, Rosen and Miss Aaronson. I had also invited Benderly and Friedlander. I had been thinking for some time of calling such a meeting, because I had begun to feel that both instructors and students were drifting aimlessly, but it was at Dr. Benderly's instance that I at last called it. He called up last week and told me that he had a talk with some of the men and they told him that they were not satisfied with the way Friedlander was teaching them. They complained that they were not making sufficient progress. He therefore asked me to permit him to broach the matter to Friedlander and to suggest to him that we all confer at the time mentioned.

Although I had anticipated unpleasant developments at the conference because sons of the men mistake rudeness for outspokeness, it concluded with a definite understanding of where the fault lay, and everyone of us felt the better for having participated in it. Friedlander did a great deal to smooth the way by frankly stating his weak-

nesses. He put the matter quite plainly by saying that in the instruction of history he was no specialist and that he therefore could not go at asufficiently rapid pace because it involved more preparation than he could give the subject. It developed that the real lack was that of a definite schedule and objective to the work. I promised to work out one.

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Thursday, May 20, 1915

Last Sunday I participated in the exercises in connection with the cornerstone laying of the 85 St. Yorkville Jewish Institute and Talmud Torah. In spite of the three thousand invitations that they sent out the audience took a long time gathering. When the exercises commenced an hour later than the scheduled time. Rabbi M. Z. Margolis was supposed to deliver an opening prayer. Thinking that a mere prayer would not do justice to his dignity, he prefaced it with some remarks. The people who had risen for the prayer had to sit down. He then poured forth a harangue in a strange ~~xxxxxx~~ mixture of Yiddish and English that conveyed very little meaning. His prayer was in Hebrew which he read from a paper now and then stumbling over a word, just as a person does who reads a letter for the first time.

Isaac Cohen introduced S. I. Hyman who read a prosaic description of what the building is to consist of and of the activities that are proposed to be carried on in it. I then followed with my remarks the main point of which was that the laying of the cornerstone marked the inauguration of a new method in Jewish life, the method of increasing the power of the Jew instead of relinquishing his task and responsibility. I was followed by Marcus M. Martes, President of the Borough of Manhattan. He advocated the establishment of such social centres and schools because it removed a burden from the city. He then stated the he had attended a meeting of Negroes, where after mentioning the fact that he was a Jew and proud of it Booker T. Washington held him up as an example to the

colored people of the right kind of race pride. Marks also mentioned that he was to address a Presbyterian meeting that same day, evidently with the intent of making us aware that he was not altogether in sympathy with our "narrow" Jewishness. The cornerstone was laid by Felix M. Warburg who donated only $1000 much to the dissappointment of the leaders of the movement. Rabbi Moses Hyamson whom Hyman introduced as "England's loss and America's gain" was the last speaker. The point he made was that the religious training of the adolescent must be taken in hand.

In the evening of that same day I participated in the celebration of the tenth anniversary of Rev. Israel Goldfarb's ministry in the Congregation Beth Israel. The others that participated were E. L. Solomon, Israel Levinthal, Samuel Morris and a layman, Mr. Furst, a lawyer and president of Temple Beth Elohim. I gathered that evening from Furst's remarks that Beth Israel was about the oldest congregation in Brooklyn, having been established, I think, in the 50's. It was an orthodox congregation and from time to time a secession would take place by a part of its membership body who founded Reform temples. This is how Beth Elohim came into existence. When Goldfar took hold of it it was in a wretched condition. It had only 20 members. Now it numbers 140. During the first three years of his stay he had a very hard time of it.

On May 18th at 5:00 P.M. I met with Judge Rosalsky and Abraham Landau to draw up the preamble to the Constitution of the Jewish Communal Centre of the West Side.

This afternoon I attended a conference that was called together by a sub-committee of the Religious Education Society at Columbia. The Gary School system was explained at length by the one who is at the head

of it. Rabbi Joseph Silverman of Temple Emanuel was there, and he succeeded in making a fool of himself by raising objections against the public school system taking any interest in the religious training of the children, even to the extent of inquiring into the denomination to which they belong.

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Tuesday, May 25, 1915

Last night I attended the organization meeting of the University Zionist Society at the Ansonia Hotel, Bway at 73 St. There were about thirty five men present. Prof. Gottheil presided, Judge Brandeis having had to stay away on account of illness. Among those present were Drs. S. S. Wise, de Sola Poole, Radin, Horowitz, Hurwitz and a number of younger men - Wertheim, Nathan Straus, Jr. and others. The last two mentioned belong to the rich converts to Zionism. They both looked as though they might constitute excellent material for the cause. Wertheim looked hale and hearty rather coarse featured but generous looking. Straus looked effeminate and idealistic, small sharply cut features, with a certain foreignism in his accent which made it attractive. The first part of the meeting was devoted to discussion of the purpose. It was interesting to observe, as I suggested, how the old question of [illegible] was brought out anew, and how the conclusion arrived at was practically the same as in that classic discussion The Constitution was then discussed and adopted.

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Thursday, May 27, 1915

This morning the Seminary Faculty held one of its regular meetings, but some of the matters that happened to be discussed at today's meeting are sufficiently worth while recording as symptomatic of the demoralized state of affairs at the Seminary. The first part of the meeting dragged on in the usual slipshod fashion. Some time was wasted

before Ginzberg turned up. He came late because he had gone into the barber's on the way to the meeting. After a while Prof. Friedlaender happened to mention the name of a student who had absented himself from the examination and who had been extremely negligent during the term. This same student - Keyser is his name - has already been assured the scholarship for next year, because Dr. Friedenwald who had secured the scholarship for the Seminary stipulated with Dr. Schechter that it be awarded to that particular student from Blatimore. It is true that Keyser had not been well and for that reason neglected his work - some say because he is too fond of the good things of life - yet that should not also be a reason for his being awarded the scholarship. The students, I understand, feel so indignant about it that they are prepared to send a delegation to Schechter to voice their protest. When every one of the Faculty seconded Friedlaender's objection againstallowing Keyeser to continue without at least taking the examination after the summer, Dr. Schechter yielded and consented that a note be written to him to that effect.

The next matter to come up for discussion was the examination of this year's graduates. The farcical manner in which the examination is conducted is beneath criticism. The men are told beforehand to prepare a certain limited amount of material in their respective subjects, and every one is given questions which the merest tyro in Jewish knowledge would be able to answer. Before the examinations are held every one knows who is going to be graduated. The programs giving the name of the valedictorian are printed long before the date for which the examination is set. The valedictorian, who in other institutions is usually the highest in point of scholarship, is in the Seminary chosen in accordance with the standards of lung power. This time, for instance, the one chosen happens to have been among those who made the poorest showing at the examination. If a man wants to be sure of being graduated, he gets

some kind of position beforehand or he gets engaged to be married, expecting that he would then be dealt with leniently. Prof. Friedlaender reported that of those who came to him for examination, Markowitz was one whom it would be a disgrace to graduate. He asked him to translate After considerable guessing he hit upon the right meaning of . Of he knew nothing; he translated Tiberias. When F. pointed out that Tiberias could scarcely be mentioned in the Bible, Markowitz said "Of course I was wrong. Tiberias is in Babylon." The word in Markowitz could not at first make out, and when he finally did decipher it, he translated "he bound her." Davidson quoted one of the granduates who translated I filled thee with justice. Ginzberg mentioned such spellings as the following The Rashi Markowitz rendered your life is greater than his. These remarks were not calculated to calm Schechter's temper. Seizing upon a stray remark, as his habit is, about a certain student's (Kaplan) ignorance of the most elementary historical facts, although he is in reality a great Lamdan, he screamed out "We shall be rid, thank God, of the Geonim. We must count upon getting in from now on men of the americanized type. The faculty will have to reckon with this, and adjust their manner of teaching accordingly." One is at a loss to see what connection this remark has with the question brought up by the Markowitz case. In spite of Dr. Schechter's digression the Markowitz case would not dorm, and it was decided that a letter be at once sent to him that he take the examination over again next Monday.

Then came up the matter of scholarships for next year. There are at present seventeen scholarships for distribution. Instead of being offered, as the term scholarship would seem to indicate, for any particular merit they are in reality given as stipends. The name however is a lure, and many who are in no need of stipends apply for them. Once they

apply other considerations than either scholarship and need are reckoned with. A student may be recommended for it, as in the Keyser case, or he may happen to strike Schechter's fancy. It is for this reason that some students call them "ignorantships." This time quite a number applied. Dr. Davidson, who is registrar, began to read off the list, but something seemed to be disturbing Dr. Schechter and he called for thelist, administring at the same time a rebuke to Davidson. One could see that a storm was brewing. One name was mentioned, then another without aim or purpose. Schechter was at a loss what to do. He was reluctant torefuse scholarships to men who had received them before. When questions of that kind are discussed, Prof. Ginsberg usually leans back as far as he can in his chair, in serene indifference to the situation, and puffs away at his cigar. This of course only adds fuel to the fire. Finally Schechter burst out. He fairly screamed at the top of his voice; he banged at the table, he jumped up and ran about the room hurling invectives. He aimed particularly at Friedlaender. "Do you think I am jealous of Magnes the [illegible], or of Benderly, when I say that since they have come the Seminary has gone down? There used to be a group of about twenty people to whom I could come for money whenever I needed it. That has now become impossible, because the 'Burau' (so he prounces it) has to have $300,000 a year. I need scholarships and there is no body to help me to get them. See what they are doing at Cincinnati. They give each man twice the amount we give. If we can't offer scholarships we can't have any students. There used to be times when I could approach a member of the board for money to busy some rare manuscript. That is gone now, because the Burau wants to swallow up everything. Unfortunately, the last days of my life have become bound up with the Seminary and I hoped to see it before I die established on a firm footing. Instead of that it is going down and down. When Mr. Schiff saw last year that we had fewer graduates than Cincinnati he asked 'How is that'? One year we had 80 students and the

year after 79. Mr. Schiff asked for the reason of the falling off. Do you think I can be happy when I am left to struggle all alone with these difficulties? I cannot sleep nights over it. You must consider what troubles our students have to undergo when they graduate. If we have no scholarships for them, we are sure to lose them. Contrast their social standing, their salaries with those of our men. Here is Kaufman happy to get $800. A Cincinnati man gets $3000. We know the truth. We are not such 'Chasidim'. If a man were really convinced of his orthodoxy we might say to him be a martyr for your cause. Even then he can't ask his wife and children to become martyrs." In this strain he went out pounding and screaming. Later on he calmed down somewhat and said "I am really sorry that I have had to speak out that way, but it hurts me and I can't help myself."

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Saturday, May 29, 1915

Instead of attending services this morning at the Seminary as I have been doing this year, I strayed into Jacob Kohn's temple on 114 Street. I listened to him preaching on the value of symbols and ceremonies. He is a man of ideas. His preaching suffers a great deal from the artificiality of his voice. He has a good mind but that does not prevent his reasoning from often being forced and unsound. His arguments in defense of ceremonies seemed very sepcious to me. As he was preaching it occurred to me that it would have been much more to the point for him to stress the value of kindliness, patience and other moral qualities. There is in the religion of symbol and ceremony something of the falsetto which is characteristic of Kohn's voice. Religion nowadays is like a hobble-de-hay youth, who tries to sing in the high treble that was natural to him as a small boy. Emphasis upon ceremony was natural in the past. Today with the imperious need for service and helpfulness, such emphasis sounds artificial.

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Sunday, May 30, 1915

I returned not long ago from a meeting of the Trustees of the Bureau of Education which took place at Mr. Marshall's house. The others present were Marshall, Benderly, Magnes and Friedlaender. Benderly's report showed in what financial straits the Bureau found itself, and he made it clear that unless the Bureau were put upon a sound basis it is useless for him to go on. The discussion brought out the fact that Mr. Schiff was not as friendly disposed toward the Bureau as he used to be. In a lengthy conversation which he had with Benderly he wanted to make sure that the Bureau did not stand for Jewish Nationalism or Zionism. Benderly reported that he had said to Mr. Schiff that(he was neither nationalist nor Zionist,)but that he was mainly interested in the keeping of Israel alive in the diaspora. It is unfortunate and abnormal that so vital a work as that of education should depend upon the whim of a rich man whose ideas move in a narrow and limited groove. Today, (May 31) I learned from Friedlaender that Schiff had declared to Benderly that he would withdraw his ~~xxxxxxxx~~ support entirely both from the Bureau and the Kehillah, because he had been informed that the entire movement was planned with the end in view of organizing a kind of Jewish political party. Magnes also came in for a share of condemnation. Schiff disapproved of him as being a demagogue.

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Tuesday, June 1, 1915

Whenever I have to prepare an address I am in the habit of going to the Public Library to "browse" among the books, in the hope of coming across some striking phrases or ideas. It happens very often however that I pick up some books that expose the untenability of professional religion. The effect which they have upon me is to awaken in me the suppressed and dormant rebelliousness at conventional religion. They make me realize the unnaturalness and abnormality of my own position in life. Every time I read such books I feel as though something true

and good died within me. The humiliation which I experience is akin in painfulness to that felt when a bereavement occurs in the family. The depression lasts for a day or two then I go about my business, must as one does after a calamity which at the time seems overwhelming. The book which had that violent effect upon me yesterday when I went to the library to find some material for the address that I am to give next Sunday at the graduation exercises was Nordau's "Interpretation of History." A casual glance at Morley's Compromise was not calculated to restore my peace of mind.

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Wednesday, June 9, 1915

Last Sunday (June 6) The Seminary held graduation exercises at the Aeolian Hall at 3:30 P.M. It has been the custom during these last four years to hold the graduation exercises of the Institute cojointly with those of the Seminary. It has been Schechter's policy to give as little prominence as possible to the Teachers Institute. My address in the capacity of principal of the Institute constitutes the only way in which the existence and work of the Institute are taken cognizance of. The other speakers, as a rule, ignore the Institute completely. The students who have to receive the diplomas are seated below in the orchestra in front of the platform. This year diplomas were granted to 18 students, 11 men and 7 women. The exercises ran off quite xxxx smoothly except for the invocation which was given by an old fashioned Rav, the father of one of the graduates. He seemed to have been stage struck and did not know when to stop. My own address was rather good. I had to revise it several times before I considered it fit for delivery due to the depressed mental state I was in when I wrote it.

In the evening I attended an alumni meeting of the Institute graduates. I was very pleased with the attendance and the spirit that prevailed.

At noon yesterday I was present at the luncheon meeting of the Y.M.H.A. Executive Committee. I made the suggestion that the older young men of the Y.M.H.A. for whom nothing has as yet been definitely worked out should be gotten interested in the Bnai Berith Order, and be allowed to organize themselves into a Y.M.A.H. lodge of that Order. The suggestion was not favorably received. Dr. Schulman opposed it on the ground that the Y.M.H.A. ought not "to be tacked" on to any other organization. My reply was to the effect that the Y.M.H.A. ought to aim to have the young man join the Jewish community when he becomes of age, just as the Y.M.C.A. is a stepping stone to the church. The matter was left in abeyance.

Yesterday afternoon I spent more than two hours in the company of Dr. Schechter. He was quite genial and frank with me. For once he seemed to display some interest in me personally. He told me that I have a great future before me. I must not however commit myself to any views about the Bible, views which I might have to retract. Instead of going on with the commentary, he said, I should finish the edition of Shir Hashirim Rabba upon which I have been at work on and off these last two years. As to the other, that could wait till I am fifty.

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Thursday, June 17, 1915

Last Sunday night I had a gathering at my house of a number of men who are connected with the Bureau of Education in one capacity or another. One of them, Mr. Shalom B. Maximon was to a large extent instrumental in bringing them together. I became acquainted with this Mr. Maximon about two years ago through Dr. Benderly, who suggested that I get him to assist the special class of high school girls that had entered the Institute. I then learned that Maximon who originally came ffom Southern Russia had spent several years in England where he made his livelihood by teaching Hebrew. He is a medium sized man,

quite well built, clean shaven, with large head of hair and healthy complexion. In his gait and manner as well as voice he betrays a decided femininity which neutralizes the impression one forms of him at sight. He is slow and deliberate in his speech and of a temperament which is both phylegmatic and artistic. In the few conversations I had with him I realized that he was a devoted nationalist with little or nothing of a religious bent. He is an ardent disciple of Achad-Haam and lives up to his convictions by using Hebrew as the medium of conversation with anybody who is in the least capable of using it. When I explained to him some of my views he became quite interested, and at once caught up my suggestion that a group be formed of those who are likely to be interested in the problem of Judaism. Later on I was myself rather lukewarm to the proposal, but he did not give me the chance to back out. Even the fact that in the meantime he got married to a former student of the Teachers Institute did not shake him in his purpose. By the way, I might record that the wedding ceremony which took place at the Seminary and at which I officiated was the rawest and most freakish I haveever solemnized. The bride and bridegroom did not even take a carriage or taxi from their homes to the Seminary, but came strolling along as though they were going to a meeting. At the ceremony itself, there was no music and the bridg and groom stood waiting at the door ready to be called by me. When I did call, his attention seemed to have been distracted by something else, and it took quite an effort on my part to get his attention. When all was over, and some of the guests and friends wanted to kiss they refused outright. All these actions were typical of the man.

Besides him there were the following: Handler, Braggin, Konowitz, Ginzberg, Rabbis Levine and Davidowitz. Handler is a man in the thirties who at one time was a student at the Yeshivah Elchanan, a Yeshivah that was organized about ten years ago (I think) to train young men as rabbis

who emigrated from Eastern Europe and who possess a considerable knowledge of Talmud, by engaging for them teachers to teach them English sufficient to enable them to converse in it and if necessary also to deliver addresses before congregations. ThatYeshivah was founded by strictly orthodox Jews who were dissatisfied with the seminary graduates because of their comparative ignorance, as a rule, of Hebrew and Talmud, as well as on account of their laxity in their views and ceremonial practices. But matters did not work out the way the organizers had intended. Many of the students realized that they could hardly hope to compete with the Seminary graduates, particularly as the latter possessed a college and university training, they begain taking courses in various private schools that would enable them to enter college; some of them studied by themselves with that end in view. This was done in spite of the protests of the directors who openly expressed their fears that as soon as the students would have anything to do with college, their loyalty to Judaism would be shaken. The fact was that a great many of the students had become disbelievers, or at least disloyal in their hearts while they were seemingly engaged in the study of Talmud and Poskim? in the Yeshiva. They would keep up the sing song of study while reading the various Yiddish radical newspapers, and it would not be long before their faith in Judaism would be shaken. This was particularly the case with the cleverer among them. At one time the directors hoped to suppress all ambitions for a systematic secular training by threatening to withdraw the weekly stipend of three to four dollars a week which most of them were getting. But it was of no avail. The men won out. Some of them afterwards entered the Seminary and others joined the Hebrew Union College. Others again took to other professions. Very few obtained S'micha on the terms of the Yeshivah itself. This man Handler is to a large extent a product of that environment. He did not join either rabbinical institution, but took up the study of

law and in the meantime served as principal in the 7th Street branch of the Machziker-Talmud Torah. When Benderly came he found him responsive to the efforts at organizing the work in the Talmud Torahs. When the authorities of the Talmud Torah refused to submit to the Bureau's suggestions and plans, Handler stepped out and became connected with the staff of the Bureau. Although he has finished his law course all his efforts are devoted to Jewish education. His time is divieded between the Bureau and the Jewish school in Brownsville where he is principal. He is passable in looks, of rather pale complexion with sandy mustache and pale blue eyes, the features that usually go along with the phlegmatic-melancholic temperament. His outlook upon Jewish life seems to be both narrow and pessimistic.

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Friday, June 18, 1915

Braggin is entirely different type of man. He is well built and of pleasant mien and bearing. He is a born teacher, and seems on the whole to be contented with his lot. I have him assist in the Institute in the instruction of Hebrew, for which he receives three dollars per session. The students prefer him to any of the other teachers on the staff, and they account for it on the ground of his personality. He was a principal in a Brooklyn Talmud Torah up to a short time ago, where he sought to introduce the curriculum and methods of the Bureau. But, finding that the directors who favored the return to the old system or rather lack of system, were in the majority, he resigned, because he would not submit to their reactionary policy. He is not a man of much originality, but is excellent in carrying out orders. He is punctilious in his duties and loyal to his superiors.

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Saturday night, June 19, 1915

Konowitz is a man of about forty-two who came from Roumania about ten years ago. It seems that while there he must have had some

contact with the missionaries who prowl about for Jewish souls. If he did it could have been only with the object of securing the advantages of a secular education. In doing so he must have incurred the wrath of the fanatics who have been persecuting him whenever an opportunity presented itself. He is keen on system and order to a degree seldom to be observed even among college bred men at their best. He is well versed in the usual studies of the "Yeshivah Bachur" and has a command of both Bible and Agudah. He makes a very fine appearance, well built, clear face with dark eyes and hair, and black beard. One would little suspect that behind such an appearance their lurks a critical faculty that has become dissatisfied with ancient religious values, and that is seeking for light.

Ginzberg is of slight build, his face is oval, his nose sharp, his complexion healthy, his age between twenty-five and seven. All that I know about him I have learned from Dr. Benderly. He has, I am told, a sense for the beautiful in Biblical and Agadic Literature in addition to a fine command of the Hebrew language. From the few words that he spoke that evening I could see that he was a man who was given to thinking.

Rabbi Levine is a graduate of the Seminary. He must be about thirty-two or three. As a student he belonged to the foreign element in the student body of the Seminary. Consequently his forte was scholarship and his weakest point preaching. His accent is still pronouncedly foreign. He has given much of ~~kx~~ his time and attention to the cultivation of Hebrew, and is quite well known among the East Siders as one of the fluent speakers in Hebrew and as intensely interested in all that pertains to the nationalist phase of Jewish life. When he was graduated from the Seminary he accepted the position of Superintendent in the Chicago institution that corresponds to the Educational Alliance of this city. He did not keep the position very long, because of his

strongly Jewish tendencies and also probably because of a lack of executive ability. He then held the position of principal in the Brownsville School, which position is now occupied by Handler. There too he does not seem to have met with extraordinary success. He probably owed his stay there to the respect which some of the directors had for his knowledge of things Jewish. It was from this latter position that I got him on the staff of the Institute, knowing that none was as able as he was to introduce the high standard of knowledge of Hebrew that I was anxious to set up. He is by no means a brilliant teacher, but his knowledge is such that it compensates in him to an extent for the lack of pedagogic qualities. What I like about him is both his sincerity and intellectual honesty. To one who meets him for the first time he is apt to appear crude and to students who do not care to take the trouble to know him better he is apt to appear cranky and unsympathetic. But I believe such estimates of him to be superficial and untrue. It is true he has not a very magnetic personality, but I prize his genuineness so high that I do not miss in him the quality of magnetism.

Davidowitz also teaches at the Teachers Institute. He is also a Seminary graduate, but he attended my lectures on Midrash and Homiletics. He belonged to a set of students who had come from the Yeshivath Elchanan, most of whom were greatly troubled by religious doubts. Finding them rather congenial, I had them come to my house every other week to discuss Judaism. That was the beginning of 1912. I found him among the more profound of that group. Ever since he has been very sympathetic towards my point of view in matters pertaining to Judaism. In 1913 he got a position as Rabbi in Minneapolis. He was the first English speaking rabbi in his congregation and they had a hard time collecting his salary. That was primarily the reason he left. He was very active there and took steps to compel many of his congregants to close their stores on Sabbaths. Before that they had

kept their places of business open seven days a week. He also came in conflict with some of his principal officers and members whose gambling dens he tried to shut down. When he came to New York I got him on the staff of the Institute. The students are very much pleased with the way he teaches. Unfortunately he is now taken sick with heart trouble. When I visited him last week in his home in Weehauken, where he lives in order to be near the Union Hill Hebrew Institute School of which he is superintendent, I first realized how hard he has to work in order to scrape together a livelihood from the two positions that he holds. I left his house oppressed by a painful sadness.

These constituted the group that met at my house last Sunday night. In the discussion that ensued I was at first quite surprised to learn that the value of organizing a group of that kind was far from being taken for granted by most of those present. Later on, however, I could see that the men were too earnest to be satisfied with a mere vague realization of the purpose of forming xxxxxxx themselves into a group. They led too busy a life to join any organization from which they could not derive some practical guidance or stimulation in their work. On the whole there were two main tendencies prevalent. One tendency was to favor as a starting point the discussion of general Jewish problems and from them arrive at the more concrete problems of educational work. The other tendency was to favor the reverse procedure. The discussion became more definite when Levine put the question as to the number and kind of members of whom the society was to consist. The conclusion to which we arrived on the last point was that we should for the present not admit any new members, the object being to become better acquainted with one another, and to come, if possible, to an understanding as to the elements which most of us hold in common. After that is accomplished we shall consider the advisability of admitting outsiders. to whom we would look for help us to carry out some of the improvements in Jewish life and general attitude towards things Jewish, which improve-

ments we should find to be indispensible to our work as teachers. As an illustration the question of teachers riding to and from their schools on the Sabbath. Under the conditions that exist in this country Jewish schooling must make use of the Sabbath day. This being the case if we insist upon riding being prohibited, no teachers living far from the school would be eligible to hold a position there. This would compel any one that wants to teach in a Hebrew school to live in the congested districts of the city. The fact is that quite a number of teachers do ride to school. Very often the pupils ask them how they manage to get to school on the Sabbath, the result being that the teachers find themselves in a very embarassing position. This is due to the hypocricy which obtains in the community. There is many a change that the people would favor but everyone is afraid of everybody else to avow his opinion and the consequence is a suppressed restlessness and a dissatisfaction which undermine the spiritual life of our community. In a case such as this, an organization like ours might with the help of a few outsiders of tact and personality compel the community to throw off its mask. As to the subject to be discussed, Levine's suggestion was adopted that we consider at the next meeting the following question: What have been and still are the motives in Jewish education, and if no longer effective by what motives shall they be replaced? The date of next meeting is Tuesday, July 6 at 4 P.M.

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Wednesday, June 30, 1915

Last Saturday night the Graduating Class gave a class play at the auditorium of the YM.H.A. It was the first class play given by the students of the Teachers Institute. The Graduating Class of 1914 had a play written, but was not able to present it. It is remarkable that the students of the Institute should have been able to develop anything